

4-1131 Matsubara Cho,
Sedagaya ku,
Tokyo, Japan.
March 28, 1940.

Dear Dr. Roberts:

It has been some time since I wrote you last time. I trust you have already sent out your letters to get permission from these scholars for their articles. I wish to hear about the results of your correspondence when you will have received their answers.

Some time ago Dr. Craig wrote me to tell me that he could not write on "Inspiration". So I asked him to choose his own subject and report to you the fact so that you may ask another scholar (Principal John Macleod, D.D. of Edinburgh) for using his published article. I trust you got the report and have written to the other scholar.

I asked Dr. Gilmore to write on "The Second Coming of Christ". But he ^{has} declined my request saying that he is too busy to write. So, will you please kindly choose

Walter
Smith.

another scholar and ask him to write on the same subject from Premil point of view but doing fairly toward the other views? Please don't try Paul Wasley of Westminster. He declined to accept our request years ago. I found an article on this subject by Charles Erdmann in the "Fundamentals". But it seems to me too brief to be used.

I am very glad to know that Mr. C. H. Kim of Westminster is to come to help me in the work. He will ~~render~~ great service to the work. Park is doing well here with me.

You will hear from Dr. Haldcroft all about the things happened in Pgyengyang & Seoul churches. The new Seminary in Pgyengyang got government permit and is to open regularly in April 11. The president is 이필근. Professor is 이레위. other Korean & Japanese professors & instructors

are to be added. Among them will be found 리승길, 오문환, 김선환 (미련리교회목사) and 윤하영 + 김판식. The Seoul seminary failed to get government permission. And the church men of the South thought that the Seoul Seminary failed on account of the Pyeng Yang Seminary founded by the name of the General Assembly and tried to set up Southern General Assembly. But they have failed to do so because the government authorities don't allow the movement.

our commentary work is progressing. The volume on the rest of Pauline epistles is to be in press from April 1st on.

I am sorry that Mr. Holdcroft & some others conservative missionaries in Korea have resigned from the U. S. A. mission. I am afraid the U. S. A. mission in Korea will be under liberal control and change its former

The Fidelity of True Ambassadors

1940-41

"Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory."
(Luke 9:26)

THE American Government is concerned in the welfare of its nationals whether at home or abroad. Tension between Japan and America was growing long before the outbreak at Pearl Harbor. Washington was alert to the situation, and Americans in Japan, China, Manchuria and elsewhere were advised to return to this country until this tension was relieved.

Missionaries were by no means all the people in Asia who were from the United States. Business and political life had an impressive number who were abroad for well-defined reasons. The Steamship Gripsholm, engaged in the business of re-patriation, had on one of its trans-Pacific trips 1451 persons of

institutions, but as representatives of the Kingdom of Heaven.

These Consuls knew that it was in violation of the laws of Japan that any other God than the Sun Goddess should be preached as supreme: but they had the intelligence to weigh the contention of the Byrams that they considered themselves in a place as vital to the testimony of the Christian faith as was that of a government's agents within the borders of an unfriendly state. They were willing to take the same sort of risks. Their strategic position could be no less important than that of a government representative of a foreign and unfriendly state. In Dr. Byram's own words:

"Moreover, we were in vital contact with numbers within the borders of this unfriendly State, and this meant that they were a potential danger to the existence of that unfriendly State. In fact, this body of Christians within the borders of Manchoukuo had within their possession a powerful weapon—one which could destroy that upon which the government of Manchoukuo was founded. For the time being this state unfriendly to Jehovah God was also a political enemy of the United States. We could therefore tell our Consul that we felt that we were serving our country better by remaining than by leaving . . . better by being representatives of the King of kings in Manchoukuo than by obeying warnings of our government to get out."

Prophecy 8:45

whom nearly half were missionaries and their families. The Government had been urgent in its advice and had asked that explicit reasons should be given if any of its citizens should elect to remain in the East.

Dr. and Mrs. Roy M. Byram of California had been at work in Korea until expelled by the Japanese, and had then transferred their work for Koreans to those who were living in Harbin, Manchoukuo. The American consuls were faithful in passing on the advice to return to America, but they were men of understanding, and appreciated the fact that the Byrams were in Manchoukuo, not as representatives of America or its

"We were ordered out," he continues, "not because we were foreigners, but because we were identified with our faith in our God. We were, therefore, enemies of the State of Manchoukuo because our God claims for Himself that which is demanded for another by the State of Manchoukuo. And so our Consul was satisfied that we had a very real reason for remaining on the field. He said nothing more to us about leaving after that."

And so war caught the Byrams as the government was in the act of escorting them under guard out of the country. This did not come to them as a surprise, nor did it convince them that a wrong course had been followed in their stayings. They were on business for the King.

Persecution in prison and in detention camps followed. They were not subjected to physical torture. They were sometimes handcuffed to others. They could see how much greater was the suffering of the Koreans behind the barred doors, suffering that was endured cheerfully by these heroic believers. No appeal was made to United States authorities for government aid in securing their release. The matter was one, they believed, that merited the attention of the King Himself; and they became partakers with the Koreans of the afflictions of the Gospel according to the power of God.

It would have been possible at any time to be released from their confinement if they had consented

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Chungju Station Report 1940

It has been so nice to have all the members of the station on the field, this year, after having this member and that on furlough for the past couple of years. Of course, the Soltaus might be regarded as a semi-exception to that statement, as they have been brought by a combination of circumstances to feel it necessary to withdraw from the Mission. Mr. Soltau underwent a serious major operation, while on furlough, and has not yet regained his strength entirely. However, they were to have been moved to Pyengyang station, in any case, upon their return to the field. Mrs. F. S. Miller and the Clark family returned from furlough early in September. Mr. DeCamp has been out of the station about four months of the year attending Language School in Seoul, as before, but otherwise has been here to carry his part of whatever needed to be done. He has been continuing to study on both Korean and Japanese languages, spending part of each day on each, and that has, of course, been his major assignment of work, but as Station Pastor he has been a spiritual tonic to all of us and he has found time to do a good deal of personal work in the market and nearby villages. Both he and Mr. Clark have preached nearly churches, on invitation. Mention should also be made of the visits of Rev. H. E. Blair, of Taiku and of Dr. H. A. Rhodes of Seoul, both of whom gave much help and advice in the absence of any resident man of long experience.

This year, some of the methods of evangelistic work which have been in use for many years past have had to be discarded in favor of new methods to meet the radically changed situation. Because of this, the Fall was a time of more or less feeling our way. Miss Davie tried the experiment of having a small group of adolescent girls from the city meet for daily Bible study with her and her Bible woman, and Mrs. Lowe helped out the program by giving a few of them self-help work to do, in the sewing line. The same thing has been done again, this spring, and the response to this program has been most encouraging. Mrs. Miller has also carried on a Bible class for some of the women, meeting twice a week in her home, throughout the year, whenever she was in town. Most of these women were working and had been shut out of other study opportunities and were therefore the more glad of the chance to do some Bible study. Both groups had the benefit of a very fine series of inspirational meetings under the leadership of Miss Root of Kwangju, in May. Mr. Clark carried on a similar class for men, though women also attended it, meeting for Bible study two evenings a week and for hymn-study, a third evening. Mrs. Miller's home Bible study groups have, however, gone beyond any of the others, in the field of work for children. Early in the winter, she invited in two or three girls who were loitering around her front gate, and taught them a little Bible. These brought others until the group to sizable proportions. The boys found out about it and demanded similar attention, with the result that there have been two weekly sections for boys and two for girls. "Suffer the children to come unto Me."

At the beginning of the Fall work, there was a fear in the minds of most of us that it might not be possible, as in former years, to have Bible conferences of a week's duration in many, in any, of the country churches. However, we trusted the Lord to point out substitute ways of working if this method should not be usable. Looking back, now, it is gratifying to see that Miss Davie and her Bible woman were able to accept the invitations of fifteen churches to hold conferences for them. Mrs. Miller has been much handicapped by the difficulty in finding a Bible woman to act as a team-mate, but was able to get to six churches. Four of the six are building or buying new churches buildings, which is surely an act of real faith and zeal in this difficult year. Mr. Clark had conferences in three churches and he and Mr. DeCamp have some help with the evening revival in connection with two others. Besides this, Mr. Clark used the Sunday services in two little churches for two or three months to teach what would have been Bible conferences, had they been compressed into the usual time, so that a total of nearly thirty churches were given Bible study help, during the winter months. One striking personality we have met during the year, through the Bible conferences, was the young leader at one of the churches visited by Mrs. Miller. He has been a Christian only about a year. When asked why he had become one, he said he'd watched the lives of the Christians and saw that they lives were good and he wanted to join up with such a group—a magnificent testimony to the Gospel's power in that village, at least. Under his enthusiastic leadership, the little church is booming along, for he is earnest and zealous in Bible study and prayer. In common with several others, in other places, he has been studying Bible by correspondence, under our direction. He is the answer to the remarks non-Christians often make, "If you're going to be a Christian, be a real one!"

To speak of Chungju is to speak of market preaching and tract work, for the two are almost synonymous, but this particular work has taken a new turn, this year. Early in October, space was secured in the market, from the market master, where Christian books could be spread out and from which Gospels could be sold. The market master provided straw sacks for a ground covering, as he does for all the merchants, and we set up a flat awning of tough cotton cloth. Mr. DeCamp was away during the fall, but Mr. Clark went down each market day (every fifth day) with two men to work with him. The other two circulated around through the market, selling Gospel portions, while he stood in front of the stall and talked about the Gospel and sold portions to anyone who would stop to listen. To date, nearly 6000 Gospel portions have been sold in this and other markets. Adding to this the work of the Bible Society colporters, a total of approximately 27,000 portions have been sold since September.

At this point, a brief word should be said about the special meetings which were held in various stations, in November, to which most of the station found it possible to go and from which there flowed fresh impetus for personal work and Bible study and prayer. Later, at the end of May, similar meetings were held in the station, under the direction of Dr. M. A. Stokes. The meetings in November, led by Miss Jacobz and Miss Marais from South Africa, were a revelation of the power in the proper use of Scripture in meeting personal and group problems. More detailed mention of the particular blessings received appears in the various individual reports, but the work of the station was likewise definitely affected by it and members endeavored to make a fresh study of "the Sword of the Spirit," which is the Word of God."

To say that the Word has been used full and adequately in our personal work, this winter, would be too much to claim, but certainly it has been a more effective weapon than ever before. With the release from much routine work, there has been time for personal work, as there often has not been in other years. Following the meetings, Mr. DeCamp returned to the station and took his part in the market and village visitation work. Decisions for Christ began to be made. Many were superficial, others were well-intended but soon died out for lack of contact with other Christians, but there there was a remnant that the Lord seems to have clearly claimed His own. To date, about 250 names have been turned in, from market work, Bible conferences, dispensary preaching, etc. As soon as the names began to be recorded, the problem arose of how to follow up the decisions. In most cases, a "decision" means little more than an attitude of interest in the Gospel and without help and instruction, even this small interest would be lost. So three series of three letters each were worked out, to be sent to the following groups of individuals, a week apart; 1. those making clear-cut decisions, 2. those about whom there was some doubt, 3. all adult patients coming into the dispensary. Each series contained material based on a different set of Scripture passages, so that if a dispensary-letter recipient, for example, should write in saying that he had accepted Christ (as actually happened), he could be sent the first series mentioned above, without the necessity of duplicating what he had already received. The obvious question to ask is: Have the follow-up letters justified themselves? Has the expense been warranted? The record indicates that twenty of them are attending church regularly, while letters have been received from a large number of others who were interested, but not yet fully decided. There are doubtless many others who have not taken the trouble to write in or call.

For example, there is the young woman, the only member of her household who was not a Christian, who came in for treatment to the dispensary and later received the letters urging her to give her heart to Christ. Her grandmother had been a Bible woman and ably seconded the message of the letters with exhortation and prayer. The young woman is now attending church regularly and wonders why she waited so long to begin the Christian life. A few days ago, a man of about forty-five years of age came in with one of his neighbors to call. He also, had received the letters sent to tell of his experience. The neighbor had helped the letters' work along, but this gentleman seems to have been like a ripe fruit just ready for plucking. He said that his mother had been an earnest Christian for years and that the circumstances of a very beautiful death, last fall, had so impressed him that when he received the letters, it was very easy for him to give his heart to the Lord. He still has a problem in the fact that he has a concubine, but he is saying that she will accept Christ and that they will have the grace to do the Lord's will in the matter. Perhaps the prize example is that of the young man who had a talk with Mr. DeCamp in the market and accepted Christ. The decision letters were sent to him by Mr. Clark and, after the second letter, he wrote in to say that he couldn't possibly be a Christian. The third letter reached him about the time his letter reached us, however, and he promptly

gave himself to Christ and came in to buy Testaments for himself and his wife. He became an enthusiastic champion of the Gospel and went up and down the valley in which he lived telling about it, so far as he understood it. The nearest church was about three miles away and he and his wife went there to church every Sunday. The hospital evangelist paid a visit to the village and came in with a request that a Bible woman be sent to teach the small group of interested neighbors. It was found possible to send one for a week and the week and the seems to have been well spent for several others are now attending church mentioned. A few days ago, we had the joy of having the original young man come in with the names of two other young men whom he had definitely led to Christ. One might paraphrase Paul's remarks to the Corinthians, here, by saying that "DeCamp sowed and Clark watered, but God gave the increase."

Little has been said, up to this point, about the medical work of the hospital, though much mention has been made of the evangelistic emphasis. Partly because of the widening reputation of the hospital, partly because of the high living costs, which brought some patients who might have gone to more expensive hospitals, perhaps, in other years, the number of patients treated has been the highest of any year in the history of the institution. The in-patient work has also been a busy one. This spring, Dr. Kim, the Korean physician, left us to set up his own practice and during the time of looking for another doctor, the entire burden of the work normally carried by two men has fallen on Dr. Lowe. Miss Esteb, in spite of a long spell of ill-health, through the winter, has been exceptionally busy with the wards full add with the necessity of training a number of very "green" student nurses. Miss Esteb goes on furlough, this summer, and will doubtless be glad of an opportunity for a much-needed rest and recuperation. The peak month for patients in the dispensary was March, with 1274 in for treatment. We have been praying for direction in finding the proper doctor to take the place of the one who has just left us. The need is critical, as Dr. Lowe has been unable to get away for an adequate vacation for three years past.

Last evening, Dr. Lowe was called out to see a man who had somehow fallen backwards out of a tree and presumably cracked his skull. He had been given a variety of Korean medicines and when Dr. Lowe arrived he had a bad pulse and temperature. They wanted him to give the patient a hypodermic, this being the commonly accepted cure for all ills, but he refused because the case did not call for one. "What, they said," "Do you mean you aren't going to give him a hypodermic so you can get some money out of him?" Such is the popular idea of a doctor's calling which the hospital trying to overcome.

Miss Esteb tells of a man who was admitted, not long ago, to the wards who was most indifferent to any attempt to present the Gospel message to him. No one tried to force it on him, for Christians are won, not driven, but Miss Esteb slipped a Bible and some tracts on to his bedside table. Little by little, he began to soften and to read the Bible. The hospital Bible woman talked with him, as with the other patients, as did also Mr. DeCamp and the Spirit seemed to be working in his heart. About this time, a young man was admitted to the next bed who was critically ill with a ruptured appendix and peritonitis. He was very sick, but was perfectly at peace. Late in the evening, Miss Esteb went over to see how he was getting on. He was in great pain. She asked him, "How about your soul - is at peace?" His answer was, "Yes, everything is at peace. My father and mother are Christians, our whole household are believers. Heaven is very near." She said, I'm so thankful. Just lean upon the arms of your Heavenly Father and He will carry you over." He died next afternoon and his mother's very sweet testimony was that he was the one who had brought them all to Christ, sixteen years before. The next evening, when Miss Esteb was making her rounds, Mr. Indifferent said to her, "I want to ask you a question. What did you mean when you said, 'Just put your all in the Lord's hands; He is able to do all things; He will not leave you if you trust in Him?'" She explained that those who have faith in God find peace and joy. His face brightened as he said, "Peace! So this is what Christianity means. Peace! I must become a Christian." Pray for him.

The comment of one man patient on the work of the hospital Bible woman is interesting. He said, one day, "I really did not realize how very important it was that an evangelist should be in the the hospital all the time. Why, we patients all look for her bright, smiling face, eager to listen to her message and feel so comforted when she prays. She has given me a new vision and a desire to be a better Christian." Our faithful Bible woman is a wonderful personal worker, working all day in the dispensary, then coming up for evening prayers, after which she goes to each patient's bedside, reading,

praying and pleading with them. Many decisions are made as the result of her witnessing. There were some seventy or eighty of these, during the past year.

The work of Christian literature has been somewhat curtailed, this year, by the fact that the drought made ready money for anything other than basic necessities very scarce in most homes. Many books have been given away to church workers, in an effort to help them in their work, and letters on Bible study and related themes have gone out to the church leaders each month, as before. Articles have been written for the Korea Mission Field and other magazines and the year has seen the publication of Mr. Miller's third book of stories, in many ways his best, "The Gospel in Korea." Mr. Clark has put in such time as he found available in the preparation of a brief expository commentary on Isaiah and on a booklet of sympathy to send to those who have been bereaved, neither of which art to be found in Korean, as yet.

It has been interesting, this year, to see the beginnings of several new little groups of Christians in places where nothing existed before. Mrs. Miller has been going to two such places and has found the work a great inspiration. Other little places have sprung up, like sparks lighting in unexpected places, and have given us much joy as word has come of persecution overcome and hearts that have been won to the Lord. There have been five or six such groups, by no means of our doing, but perhaps the greater source of joy for that very reason.

The final paragraph should properly be devoted to the prayer ministry of the Station. There is no suggestion of perfection in this, but a desire to tell of some of the lessons in prayer which we are still learning. Some have learned more along this line than others. In common with many other stations, we have had a daily prayer-group, meeting late in the afternoon. Those who could attend came and the fellowship has been a real blessing to all of us. In addition to this, the hour of personal prayer has come to mean more to each individual among us. It has been a source of joy to see specific prayers specifically answered. There was the month-old baby who came in to the hospital with double pneumonia and went home cured...a definite answer to prayer. There was the episode of the secretary's sister—sold to the owner of a house of ill-fame, in Manchuria—concerning whom there was a whole series of specific answers to prayer which finally resulted in her lease from this bondage. There have been individuals for whom prayer was offered, and for whom answers have been received. There was the church two of whose walls collapsed as the villagers were helping raise the ridgepole, killing one boy and injuring another. The answers to prayer on their behalf were modern miracles, for in place of ruinous persecution, the members of both the families concerned have been led to Christ by the experience. The visit of the Bible woman to strengthen them was a great help, as she carried her load of water from the well with them, by day, and brought them inspirational messages from the Word at night. Not that we have attained, but we have been shown a little of what a faithful ministry of prayer can mean to those who need what we can give them through prayer. It has been a good year in many ways. Some doors have closed, but others have opened before us. "A great door and effectual is opened unto us, and there are many adversaries", but "this is the victory that overcometh the world, even our faith." God give us more faith, that we may overcome and rejoice in the working of His power.

Pyongyang Korea March 1 1940

Dear Home Friends,-

April is Korea's Publicity Month in the home churches of America, and we know that you will be expecting some word from us as to the conditions here, and what we are doing. We are living in a war zone, where even the most innocent things are suspected, so cannot freely write all that we might like to say to you. In general, our situation is very bad, our Church having entered into a time of Tribulation. We will tell you about that first, but please read clear through this letter before you put it down, for we do not want you to stop with the impression of hopelessness of things here. We are not discouraged and the situation is not hopeless. Our God is wise and infinite in His power as well as His love and He can change our whole situation in an instant whenever He wills to do so. We believe that He does so will and we are definitely praying for miracles. Won't you please join with us and pray for the Church here in its time of trouble and then "wait with us to see the glory of God".

You will all have heard of the tragic meeting of the General Assembly here in 1938, and of the proclamations which they were "persuaded" "voluntarily" to make. That process has gone on down through the Presbyteries to the local churches, and every day in some part of the land sees a tightening of the bonds. War times are always hard times in matters like these. Those in power feel that unity of the nation must be secured and we feel that they are most unwise to think that the only way to get that is to make every head bow to those things or spirits around which the worship of the non-Christian population centers. One wonders how many John Husses present day America would produce under similar conditions. Here at least half of the membership of our churches were not believers ten years ago. The time has been too short for adequate seasoning or to produce such creative thinking as the situation requires.

In war times, there is little opportunity for debate when orders are given. As in Ezekiel 9:4, there are multitudes who "sigh and cry" and there are some Sannicholas, but for the moment the Church in general bows its head and prays as did Israel in Egypt and Babylon. Practically all of the institutions in this Station except the hospital have been compelled to postpone their openings to a more favorable time, the Theological Seminaries for men and for women, the Bible Institutes, Bible Classes (the Church's greatest glory), our few remaining schools carried on as philanthropies, and even the Bible Clubs for the underprivileged poor children of the city. We plead hard for these last, but the orders admitted of no exceptions. "Bow or refrain from opening", and we had no alternative. Pressure is even being applied to prevent our preaching in the churches. That is the picture in all of its blackness, and it is for that that we want you to pray with us for miracles.

Dark as that picture is, we keep reminding ourselves that it is still a radiant picture against that in many Mission lands where they have toiled for scores of years as faithfully as we and have gathered only a handful of souls or have gathered them and then seen all of the fruits of their labor swept away in a day. Bowed low though it be, our Church carries on and "sighs and cries" for the morning.

There is no restriction upon personal soul winning and we have been trying to do more of that than ever before. Dr Blair is at work on a series of sheet tracts with pictures and some tens of thousands of those have been distributed. One street chapel has been running a good part of the year. Two new churches have been erected since the summer, one for a congregation which had had no building, a congregation gathered last year by Mrs Rose Baird and the girls of the Women's Higher Biblical Seminary. Another new congregation began holding regular meetings in October, and already has 50 adults and over 100 children attending in what was one of the Bible Club buildings. Another new congregation is starting this Spring west of the city. Yet another small congregation in the suburbs which started three years ago has raised money to double the size of its building as soon as it is warm enough to build. Yet another church has sold its site and secured another and hopes to erect a 40 by 70 brick building this Spring. A large village across the river is to be torn down to make room for the enlarged aviation field. The church in that town is taking its whole congregation and migrating across country, Evangeline fashion, several miles away. All of the 27 churches of the city proper are well filled and several are filled beyond their capacity. All have had their local Bible Classes and revivals.

Although ostensibly debarred from preaching in the churches, few missionaries find that they need to seek opportunities of preaching as there are more calls than can be answered. In our homes, we have welcomed as many Korean guests as ever, and every guest has been an opportunity for speaking of and with the Lord. We have been more or less restricted in the holding of the great mass Bible Classes, but there has been no law against the discussing of the Bible text with two or three friends at a time. Many small groups have been meeting in churches or homes or elsewhere for Bible study, that work being shared in by practically every member of the Station and everyone feels that the more intimate touch in those smaller groups has been richly worth while.

Miss Doriss' institution for helping underprivileged women and girls was definitely and finally closed by the Government last June. Miss Doriss returned from furlough in Dec. and is gradually gathering up the strings to continue her personal work in the helping of that type of person even though there be no institution.

Though the opening of the Women's Biblical Seminary was postponed because of the Government order, its Industrial Department under Miss Bergman, and its Personal Work Department have gone on functioning much as usual, girls living in the neighborhood sharing in the preaching. The Bible Classes for Buss conductor girls and for Government School girls have continued.

The Women's Bible Institute under Miss Butts' direction and all of the other work for women went on flourishingly all through last Spring, most of the missionary ladies in the Station assisting. In fact, a new department for girls had been added to the Institute. Miss Hayes continued in charge of the Bible Institute for younger girls and was all set to begin in the Fall when the order came. Miss Swallen, set free from Academy work, had many plans for work among her alumnae and other students and in connection with the Day Nursery Project of the Alumnae Assn. These various activities all started up after the summer but many were cut off. Fortunately the "Workers' Class" which gives intensive preparation to the volunteer teachers who go out to hold the 200 or so Classes

throughout the province, was held, so that those women were in a position to go out on their regular assignments, for teaching and preaching.

Mr Phillips, after his return from furlo, made one unhampered full circuit of his 40 or so churches. Dr Blair has itinerated his field with only a few disquieting rebuffs, and Dr Mowry has been in his field. The other itinerators, Bernheisel, Kinsler and Clark have had to work nearer town, their country churches fearing to invite them to come lest it bring serious trouble to themselves.

The whole Faculty of the men's Seminary has turned from classroom teaching to the creation of the General Assembly's unabridged series of Bible Commentaries, and this year they will turn out, in all, commentaries on at least a dozen of the Bible books ready for the press. When the Lord opens the way again for classroom teaching, they will be ready and waiting. Besides the commentaries, at least one other new book and two reprints of textbooks revised will come from this year's work, and the Theological Review continues its teaching.

Farm Work.

The Farm Magazine has a circulation of over 6000, sending out monthly 100 pages of advice and suggestions as to better ways of farming. Its material chiefly represents the results of practical experimentation under Korean conditions, and not the mere translation of American books. Last year the Milk Dairy and the Rolled Oats Canning Company were sold to their managers as going concerns. This year a Butter Dairy has been conducted five miles outside the city, producing an average of 10 pounds of butter a day for the community, something much appreciated in war times when butter has been hard to get. The byproducts of this project have been its most valuable features - (1) proving that Korean cows can give milk of fair quantity and quality, (2) showing that upland rice which did not head up on account of the drought can make good hay (3) showing the uses of a silo dug deep in the ground, and, best of all, showing how a local pastor and evangelist can tie up their work to a project like this and combine the milking of cows with their normal work of "cure of souls".

Fruit culture in an orchard west of the city, potatoes on land east of the city, advising as to the making of soy bean milk for babies, helping folks grow chickens, rabbits, goats and other animals, helping them fight insect pests and plant and tree diseases; this sort of thing has been Mr Lutz' department and has suffered little from embargoes. Mixed with every part of it, there has been much of Bible study, prayer and personal soul winning.

Medical work

The hospital has had a good year and has been absolutely unhampered except by the absence of Drs Anderson and Bigger (since July). Dr Smith, from April '38 till Dec. '39, carried on as Superintendent and tried to spread out as far as possible to cover the vacancies on the Staff. The total outpatients for the last calendar year were 80135, and the total inpatients 2108, representing 27497 inpatient days. There are 12 Korean doctors on the staff, 20 graduate nurses and 38 pupil nurses. The total receipts of the year Y188300. 41. About 30% of the work done was charity. Outside of the salaries of the foreign doctors and nurses, the total grant to the hospital was Y11534, equal to about 2500 dollars or about the amount required to maintain one room in a hospital in America.

During the year, the small tuberculosis sanitarium north of the city had to be moved by Government order and rebuilt 5 miles out to the west. The present main plant of the hospital, with its three widely separated buildings, is proving inadequate for the work required of it, and there has been much discussion of plans for the erection of a single four story plant capable of meeting the needs.

A year ago, an American doctor friend agreed to finance an enlarged evangelistic staff for the hospital, so there are now four men and one woman working with the patients and staff. Two of the men alternate one month in the hospital and one month in followup work among the patients who have gone to their homes, capitalizing all of the decisions made in the wards and trying to make them permanent. Whole families of the patients out in the villages have been reached and won for Christ this year. Thousands of sheet tracts and many good books have been distributed. Dr and Mrs Swallen have had the joy of preaching and praying with the patients in the wards nearly every Sunday.

Mrs Smith has again had charge of the selling of the Christmas seals and cards and booklets in the campaign against the White plague. For one period last year Dr Smith reported, from his Medical Clinic, that more than 30% of those who came in for examination showed signs of tuberculosis. It is the greatest scourge in Korea. The little sanitarium out on the hills will help. There is talk of a penthouse on the roof of the new hospital. All that we can do is a pitiful little against this terrible Destroyer.

These few items will give you a small idea of what the Station has been doing. Where we've been stopped from entering Mysia or Bithynia, we have tried to go on to Troas and beyond. We do not like the restrictions, but there is an ocean of work to be done on every side, and we are doing what we can.

Best of all, the spiritual tone of the Station has probably never been higher in all of its history. In December, two young missionary women from South Africa passing through here stopped off to hold revival services for missionaries in various parts of Korea. Twice a day for five days in open meetings and all through the remaining hours day and night, the Bible searched hearts and cleansed them. There was repentance, confession, yes, tears, and to many of us there came a deeper realization of the power of the Word of God and of the Holy Spirit than we had ever known. We are trying now, as are the friends all out through Korea, to spread the spirit of that revival out to the churches. It is tragic that we haven't the old freedom to go everywhere and lead revivals ourselves, and that we can only act indirectly by inspiring our Korean leaders, men and women, to do the work. Still God can work in various ways and we believe that He is beginning a great work here. A nation wide revival now would hearten the drooping spirits of our people, clarify their vision, inspire their zeal for saving souls and set them to praying again with a power that would sweep away all of their present restrictions and handicaps and set the churches free. Pray with us for revival.

Pyongyang Station.

THE AMERICAN COMMITTEE
 ROBERT E. SPEER, CHAIRMAN
 WALTER MCCOUGALL, TREAS
 DELAVAN L. PIERSON, SEC Y
 REV-JOHN WENR-JOWETT, O O
 REV-JOHN TIMOTHY STONE, O O
 REV-CORNELIUS WOELFKIND, O O
 REV-FRANK MASON NORTH, O O
 WILLIAM-REVELL MOODY

THE BRITISH COMMITTEE
 REV-G. CAMPBELL MORGAN, D O
 REV-J. STUART HOLDEN
 REV-F. S. MEYER, D A
 A-A-HEAD: ESO
 CHAS-HAY WALKER ESO

THE AMERICAN COMMITTEE
 OF THE

Arthur T. Pierson Memorial
 Bible School

SEOUL, CHOSEN (KOREA)

OFFICE OF THE SECRETARY 156 FIFTH AVENUE NEW YORK

BOARD OF TRUSTEES IN SEOUL
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 DR-R. A. HARDIE, TREASURER
 REV-JAS-S. GALE, O O,
 SECRETARY

Nov.25,1940.

184 Fernwood Ave.,
 Upper Montclair, N.J.

Rev, Harry A. Rhodes, D.D.

38 Alexander St.

Princeton, N.J.

My dear Dr. Rhodes,

It was a privilege to see you on Friday and to have a talk with you regarding the Pierson Memorial Bible School. Thank you for the letter received this morning with your suggestions as to the letter to Dr. Underwood. I would have been glad to have you make other suggestions or changes in the letter but will follow your recommendations regarding putting part of this letter in a private communication to Dr. Underwood.

The present situation is one of the great trials that come to those interested in missionary service. This is certainly a time of severe testing all over the world.

I am hoping to see you sometime before long in Princeton and have another talk with you.

Cordially yours,

Delavan L. Pierson

GPC

JAPAN

A Letter from a Missionary in Japan to a Missionary in Chosen

dated December 16, 1940

You asked me today about the situation as regards the missionary in the church in Japan. After trying to tell you I promised that I would try to write it out for you. When I got home this afternoon I received a telephone call from two pastors in Tokyo who are on the Synod committee saying that they wanted to see me. We talked for almost two hours so I can give you the very latest information. I do not think it will change now although one never can tell.

During August we heard about the government's dealings with the Salvation Army and with the Episcopal Church. We heard also that it might come to us but nothing definite was told us until the 27th of September. As I reconstruct the situation now this is how it appears to me. During the last week in August or the first couple days in September Bishop Abe of the National Christian Council was informed by the "authorities" that the church must completely sever connections with the missionaries. He passed this word on to the denominations. It was not the official advice of the educational department under which the churches are now registered but it seemed to be advice of those who were then in power. The "new structure" had been announced in the middle of the summer and those "authorities" were putting it into effect in this way. At any rate it was accepted as an order by all the churches early in September.

To our Japanese Presbyterian Church the question of the missionary was relatively a minor one. What they were vitally concerned about was the question of church union and the creed of the united church. For example our Presbytery here in Tokyo had two meetings to discuss the two questions, Church Union and the missionary problem. The first meeting lasted five hours and they never got to the missionary problem. The second meeting was not quite as long and again the missionary was not discussed. The Synod appointed a committee and they drew up a plan by which the missionary was to be cut off from the church entirely. This was sent around to the Presbyteries and action was to be taken at Synod during the middle of October. We were notified on September 27th and accepted the decision without question.

The other denominations, notably the Methodist and Congregational, did not argue about the Church Union problem with as much ardor as we did. They were ready to go in anyway and they did not care much about the creed. They therefore had more time to see how things stood concerning the missionary. By the 8th of October they had found out that the more sensible element in the Educational Department was now advising that the missionary would have to be limited to his work but he could still continue working in the Japanese church. These two denominations took action keeping the missionary. I heard of their action, got Howard Hamnford, our secretary, and went to see the head of the Synod's committee. We could not change his mind but as a result of our interview with him he called us to meet before the Synod's committee on Oct. 11th. Synod was already in session and they wanted us to understand the reason why our relationship had to be cut off. By that time we had sufficient information direct from Bishop Abe, who had started the thing anyway, so that the committee was impressed by what we said. They therefore added a clause to their action cutting us off from the church. They could not stop the action which was already announced but they appointed a committee which was to see the Educational Department and the other denominations and plan a new relationship with the missionary if that were possible.

After Synod meeting in October a month passed. On Nov. 29th we were called to meet the Synod's committee and informed that a relationship with the missionary

1940

was possible and they wished us to appoint a committee to meet with them to work out details. We consented and met again on Dec. 10th. At that time we met for five hours and had ample time for questions. The new relationship is of this nature. Officially we are not members of the Presbytery but we are recognized "teachers" in the church. The word I translate "teacher" includes a recognition of the ordination of the missionary. We can baptize and conduct communion. The moderator of the church will give us all a certificate of such recognition. The Synod will then set up a committee to deal with our work. We appoint a committee also but the two do not meet as a joint committee. They meet together but the purpose is to get our ideas so that the Japanese committee can decide about our work. They have control of the location and work of the missionary and of the budget he uses for his work. They can not divert funds from him to the Japanese church for by so doing they would endanger the independence of the church. In actual fact they will appoint sub committees for each Presbytery and will then deal with us through them.

Working under such committees we are free to open preaching places, kindergartens, social service centers, newspaper evangelism, and all the other types of work we have been doing. In the conversations we had this afternoon we discovered that our work in Tokyo would not be changed at all. We can continue to use Mission funds even for the employing of an evangelist who is ordained by the Presbytery. (It is not yet clear whether these funds can be paid direct by the missionary or will have to go through the hands of a Japanese treasurer elected for the purpose). The only change is that in each case a Japanese must be the responsible person in the eyes of the government and the church. Officially we are to help, under Japanese leadership. In actual fact this means very little change for us for in our evangelistic work the Japanese associate has always been made the responsible person. As proof of the freedom which we have I have been asked to conduct a baptismal service and communion service at Christmas time.

To emphasize what this means let me tell you one thing that was said at our last big meeting on the 10th. One missionary asked the moderator, who is also now head of the National Christian Council, if he thought there was ample opportunity for the missionary to do worthwhile evangelistic work. He replied that that was the crucial problem for he realized that if we could not do real evangelistic work there was no use in our being here. He then assured us that there was nothing in the law of the state or the church against our doing evangelistic work as long as Japanese Christians could do it. He thinks there is no limit on the Japanese Christian and also none on us. Of course there are other limits. Certain things would not be expedient now, no missionary ought to occupy a prominent position or start some great work. But if we are content to work under Japanese leadership we have freedom within that sphere. This Japanese leadership will really work out to mean that when we have ideas concerning the major phases of our work we will consult Japanese leaders before working it out. We must convince them of the need of the work before we can do it. Personally I think that is a good thing. We ought to have gotten there sometime anyway.

As to church union our Presbyterian group seem for the time being to have succeeded in dominating that. They were the hardest to persuade to go in. But now Presbyterian men are chairmen of three of the four major committees on the Union. The chairman of the committee on the ministry told me that it would follow the Presbyterian system. And the committee on creed has decided on the Apostles Creed plus a statement of evangelical Protestant faith, which was what we Presbyterians were fighting for. The war is not won yet but certainly the Presbyterian group has won most of the battles so far and victory seems in sight. With such a united front on the creed there seems no way by which certain elements in the Educational Department can object to it.

Syngchun, Korea.
January 17, 1940.

To the Members of the Executive Committee,
Presbyterian Mission, U.S.A. Church.

Dear Friends:

You all know how greatly I have been disturbed over what I knew the course of our Board of Foreign Missions was, and how I felt that something drastic had to be done, and done even weeks ago to have prevented what apparently now has come to pass, the transfer of the Seoul Girls' School.

After our last meeting I felt that I had come to the end of the road as far as I was concerned, as indeed I indicated before our meeting adjourned. I had told the Board Secretaries, and the President Dr. Charles R. Erdman that if the Board were going to reverse its stand I could not continue under the Board, and it seemed to me, and still seems that we have overwhelming proof that the Board has done just that, and more, that it has now come to the place where it not only admits this fact, but declares the opposite policy affords opportunities for effective Christian service.

Dr Hopper's letter of November 21st, 1939 to Seoul Station is ample proof that all I thought or said about the Board's attitude, and of its claims that it was acting even on the advice and suggestion of the Executive Committee was correct. I realized that it was idle to expect the Board to take any other attitude in the future, and that while it might have been possible by some kind of a miracle to close the school in question, yet, as far as the Board is concerned, it ~~was~~ would never be closed on principle.

So, after thinking and praying over the whole matter I have resigned, from the Board. I was convinced of the necessity of this step for me even before Dr. Hopper's letter arrived, but after it arrived I saw very plainly that the Board openly admits having abandoned its 1936 and 1937 decisions, that its attitude is definitive, and that it has no comprehension of the vital issues at stake. I am sorry to say also that I think its attitude on this question is but symptomatic of the condition in which it has been for a long time.

I could not see anything to be gained by closing this particular school on a relatively minor issue. I could not see any way of inducing, or even of compelling the Board to change its principles on this issue. I could not see any way to remedy the damage that was being done by a protest, or an appeal, after the event. I felt I could not acquiesce in the situation that almost surely would be created, that is created by the Board's very definite attitude.

Back of all that, and affecting my feeling these four years, has been the conviction that the Presbyterian General Assembly in the U.S.A. has done just what the Korean Presbyterian Assembly has done, that is, has put man made decisions on a parity of obligation, with the requirements of Scripture, or even that it has given them priority. In America I found no way to remedy this situation either. There was a desire in some quarters. But a palsy seems to have come over every party from which such a movement might originate. There is now no movement, no attempt being made, or even looking forward to making an attempt to correct this situation.

So finally, last Saturday, I cabled the Board my resignation. I had some hope even in that that this resignation together with the Executive Committee's protest(if a protest was actually sent in) together with other individual protests which I know were sent, might even yet persuade the Board that it could not so over-ride the Mission even if it had no scruples in the matter. But the day before the papers carried an item saying the transfer had been consummated. I have not been able to verify that report, but I imagine it is true.

I greatly regret to cause any of the members of the Executive Committee sorrow of heart or added burdens. I know you too well to feel anything but sorrow myself in the thought of this separation. But after all was considered I felt I could not remain loyal to God in the situation which was revealed to us as existing in the Board, and is being created on the field.

I have joined the Independent Board Mission as of January 15th.

You are at liberty to speak of these facts to any members of the Mission, especially to members of your Stations, and I will send a copy of this letter to Stations not represented on the Executive Committee. I had intended to send a letter to the whole Mission, but find it difficult, under the present circumstances, to do that. I may do so later, as opportunity presents itself.

With kindest regards, to each and all, for you have all been and I hope that you will remain, my dear friends. Also I need not tell you that this step has been for me almost the hardest of any in my life.

Sincerely yours

(Signed) J. G. Holdcroft.

私立崇義女學校

教員

此圖下明

—— 身身分身工夫身勤情身心理狀態身詳細引記錄登及

校長

192 年 月 日

WOMEN'S CHRISTIAN TEMPERANCE UNION
FOREIGN AUXILIARY
Seoul, Korea

October 24, 1940

Dear Friends;

Each changing day has brought added news but you must not be kept waiting any longer. We have truly not been idle. A splendid meeting was held at Chiri San. Wha Chin Po and Sorai Beach had the help of Dr. and Mrs. Henninger from Japan. All three distributed literature, secured new members, and brought forward valuable ideas for advance work. Also during the summer, an attractive temperance poster was placed in the street cars of Seoul. After three days, these were removed, the money, including printing and artist fee, repaid to us in full.

Many of you are rejoicing at the drinkless days, the restricted drinking hours and other forward steps now adding so much to National Economy and National Efficiency. We all rejoice at the shortened hours for the "Gay Quarters" and the prohibition now in effect of taking in new girls. If public opinion is only properly trained, this present time of self-denial and forced abstinence will be recognized as an all time advance in national morals and social well being. In Korea a big forward step is the present law that only parents, not brothers, uncles, or "foster parents" can now contract for a girls employment. The former transfer of young women from city to city, from shop to shop, is now illegal. Again we must help educate society - especially young women.

In the September meeting of the W.C.T.U. it was decided to raise the dues from ¥2.00 a year to ¥5.00. A contribution of ¥1.00 added to this ¥5.00 will insure your getting all literature published by the Kyo Poong Whai as well as these letters from the Secretary of the W.C.T.U. One-third of the cost for over one room at the Christian Literature Society has still to be paid. In sending your dues, add what you can to meet this immediate need.

Temperance Sunday, the second Sunday in February was asked to be widely observed. Sunday School Temperance Lessons four times each year will be given special up-to-date materials. The "Temperance Times" is expected to resume publication before Christmas. We hope for more permanent notices for the street cars. Work is going forward. We greatly need your help. Send your dues and contributions at once to Mrs. E. W. Koons, 1 Renschicho, Seoul, our new Treasurer, or to me. Pray now, and pray through the changes ahead, that this needed work for temperance and purity may be carried forward by stronger hands than ours - always under our common Father's care.

Sincerely,

ETHEL UNDERWOOD
Secretary

WOMEN'S CHRISTIAN TEMPERANCE UNION,
FOREIGN AUXILIARY
Seoul, Korea

October 24, 1940

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Sincerely,

ETHEL UNDERWOOD
Secretary

Copy for Dr. Rhodes

ARTHUR T. PIERSON MEMORIAL BIBLE SCHOOL

Seoul, Chosen

184 Fernwood Ave.,
Upper Montclair, N.J.
November 28, 1940.

Dr. H. H. Underwood,
Chosen Christian College,
Seoul, Chosen

My dear Dr. Underwood:

I have received your very interesting letter of October 23rd in reference to the Pierson Memorial Bible School and its future. On Friday, November 22nd, Dr. Harry A. Rhodes, Rev. Wallace Anderson and myself met to discuss the situation. I have also taken up the matter with the other available members of the American Committee representing the original donors of the property.

I enclose a letter which represents our views and desires and which, if you wish, can be read to the Korean members of the Board. There are two other points that we discussed but which perhaps would be better considered confidential by you until such a time as it may be necessary and wise to state these possible courses of action.

First: as to the sale of the property to Severance Hospital: if arrangements can be made to do this, after clearing with the government the question as to the title, and provided that we can reach some agreement with the General Assembly that they will not claim a major part of the proceeds, we might agree that part of the proceeds from the sale (not more than one-third) might be given to the General Assembly to use for the training of Korean Christian workers. You understand, of course, that in equity the General Assembly has no real claim on the property since the Korean Church did not provide any of the funds for its purchase. It is our hope that eventually this property, with others belonging to the mission, may be turned over to the Korean Church with the confidence that they will administer it in harmony with the purposes of the donors and with the ideals of Christ.

Second: If the property cannot be sold to the Severance Hospital, and it seems wise to dispose of it, we might consent to its sale to the General Assembly of the Korean Presbyterian Church. There should, however, be all the safe-guards possible to insure its being used as intended by the donors and conducted under a thoroughly evangelical Board of Directors. In case the property should be sold to the General Assembly, the money received might be held in Chosen by the Presbyterian Mission Treasurer in Seoul and the interest used for training evangelical Korean workers. Later the principal might be put into some institution for this purpose.

With best wishes,
Cordially yours,
(signed) D. L. Pierson

ARTHUR T. PIERSON MEMORIAL BIBLE SCHOOL

Seoul, Chosen

184 Fernwood Avenue,
Upper Montclair, N.J.
November 28, 1940

Dr. H. H. Underwood,
Seoul, Chosen

My dear Dr. Underwood:

You understand of course that the money for the Pierson Memorial Bible School was given by the family and friends of Dr. Arthur T. Pierson, for the purpose of carrying on a school for the training of Christian workers in Chosen, if possible, or in some other field where such a school is needed and could be conducted effectively and under satisfactory auspices. All of the money provided for the property and the equipment came from outside Chosen. The main stipulations were that the money should be used for a school to train evangelical Christian workers, and that the training should be based on the Bible as the Word of God and as the only infallible rule of faith and practice, and on Jesus Christ as the Son of God and the Saviour of those who believe in Him. The Constitution states that nothing out of harmony with these standards should ever be taught in this school. These are the points which we would like to emphasize again as essential for carrying out the purpose of the donors. Taking up your letter in detail we would say:

1. That it is our conviction that attendance at the Japanese National Shrine is not consistent with full loyalty to Jesus Christ as Lord and Saviour. Many Christians, while loyal subjects of the Japanese Government, feel that conformity involves a religious rite and so not in harmony with the guarantee of religious liberty granted by Japan. At the same time the donors in America recognize this problem as largely personal and one that must be decided by the individual involved.

2. As to the Constitution, it was intended that the school should be under the control of the Seoul Station of the Presbyterian Mission and that at least the majority of Directors should be missionaries. We appreciate the desire and efforts of the Government-General to straighten this matter out on a just and friendly basis. We hope that the Government-General will agree to having the property under the control of seven Directors, four of whom shall be American Presbyterian missionaries, and the other three Korean Christians, all in full harmony with the purpose and standards of the school, as expressed in the constitution.

3. As to the disposal of the Pierson Memorial Bible School property, after considering all the factors in the case as so clearly presented in your letter, we are in favor of one of the following courses, our choice being in the order indicated:

(1) Sale of the property to the Severance Hospital for their use, at a price of Yen 300,000 or more. The proceeds of this sale would either be transmitted to the American Treasurer or might be held by the Mission Treasurer in Seoul until such time as its use could be determined, in harmony with the intention of the donors.

(2) If the sale of the property to the Severance Medical College cannot be effected, we favor its retention under the control of the Board of Directors and its continued use for Christian purposes until such time as the situation permits its sale or its use for the purposes originally intended by the donors. We believe that "Judo" (or the teaching of purely physical culture) and secular education are not in harmony with the Constitution of the Bible School. If the property is to continue under the control of the Board of Directors, we hope that the Preaching Hall can be repaired so as to make it suitable for use, and that the other buildings will be kept in repair and the taxes paid.

We understand that it is the purpose and policy of the Japanese Government-General in Chosen to carry out the wishes of the donors in all such cases, and we appreciate the desire to do this in a just and friendly way.

It did not seem possible to cable you, as suggested in your letter, stating our decision as to the sale of the property.

We regret with you the present complications and pray that God may guide you in bringing the matter to a satisfactory conclusion in harmony with the Gospel and with the Spirit of Christ.

With very cordial greetings to you and to the other Directors of the Bible School, I am

Very cordially yours,

Secretary of the American Donors
Committee of the Pierson Memorial
Bible School.

DLP

Ewha College, Seoul, Korea
January, 1940

Dear Friends of Ewha,

Of the thousands of people in Korea who made happy preparation for Christmas in 1939, none could rank higher in joyous anticipation than the "old" Ewha crowd. We had all been invited by Van to a reunion at her home. All the "gosh and glory" of Christmas in the old Chung Dong campus was to be recaptured.

The setting was Van's own newly-furnished, remodeled home. Although one couldn't go so far as to say the remodeling had been done especially for this occasion, still----- Van had spent all the previous summer supervising the "changements". A downstairs bathroom had been put in; two fine new rooms had been finished off up stairs; a "drum" had been put in the upper hall to give warmth.

If ever a hostess exercised fine imaginative concern for the comfort of her guests, not to mention their idiosyncracies, it was Van: cushions, curtains, lamp connections all arranged; rugs, bedspreads, blankets, warm bedding all planned for; every detail anticipated. Van announced a week before the event, "Now I've managed 2 warm blankets and down-puff for each bed; if you want more than that bring your own. And your own 'pigs'!"

Her sets of new American towels, in various colors, were spread out for our use. A beautifully symmetrical Christmas tree was in the bay window. All about were those artistic touches in decoration that only Van knows how to achieve.

There must always be some "kosang" in the Ewha tradition. Harriett, agreeing to provide this, fell on an icy hillside the Wednesday before Christmas, cracked her left ankle, had to have it put in a cast, and received the doctor's directions not to walk on it for a month. But nothing can daunt us!

Sunday, December 24, after dinner the stirrings began out at Sinchon. We had arranged for the college car to take us in with all our stuff. Not since moving time in 1935 had such a load gone bumping over the Sinchon road. Bedding, suit cases, a jar of home-made vinegar and two huge pillows (our gifts to Van), a sheaf of roses Alice was taking to cheer Harriett, a tray of molded salad (Jean's old recipe for old time's sake!). Into this mess, four of us (Alice, Mary Young, Mary Vic Mauk and I) forcibly pushed ourselves. The others had to walk. Not one of us could move an inch till it was time to unload. We went first to Morris Hall where the musicians of our family managed to struggle out. (They were due there to practice for the afternoon music.) I went on to Van's with the stuff.

I made a big faux pas by arriving just ahead of Pat Barnhart who had brought Harriett in his car. Frantically I unpacked, trying to get things into the house without Van's seeing them. Then our car got out of the driveway and Pat helped Harriett into the house. Her foot was badly swollen from the effort and she went directly to bed to recover.

After she was safely established, Tom, Van and I went to Foreign Church. Dr. Leslie of Boston University preached one of the most inspiring sermons Seoul has ever heard. Even more stirring was the great music of "The Messiah", three numbers by the choir: "For the Glory of the Lord," "Oh, Thou That Bringest Good Tidings to Zion," "For Unto Us a Child is Born."

After church, back to Van's, where the supper table was bright with the Christmas table-cover and plates which were Monica's gift to us. How often the talk was of her! Through the excited laughter went talk of Dixie, and of Myrta (some of us were wearing the sweaters she had sent us), of Olive (whose beautiful picture hung in the new residence in Sinchon), of Jean, of Volma, and all the others. One by one, and again and again, those old, dear friends were with us in spirit.

One by one, too, we left the table, running to Harriett's bedside to share a joko, or see if she needed something. She had felt it best not to get up for supper. "Simple supper" was what Van called it; but as we finished with "Aunt Ada Gray's" tutti-frutti ice cream, we felt the adjective was misused.

After supper, the neighbours next door (the Chases and the Hills) came in for Christmas Eve "sing" and worship. Reverently we sang the old carols and hymns. Catherine read from Maschfield's "The Coming of Christ."

Quite early the meeting broke up; we began to prepare for the night. On the porch off the downstairs bedroom were Alice and Mary Vic. Harriett and I had that bedroom. Upstairs in the new rooms were Bert, Brownie, Chaichi, Mary, Catherine and Blanche.

When the delightful and mysterious business of putting up the stockings began, we were chagrined to admit that we had utterly forgotten to bring them. Tom was equal to this. I chuckle with delight at the remembrance of Van's best chairs decorated with Tom's golf socks, all surmounted by cards to designate whose was whose!

Believe it or not, we got to bed and were quiet before twelve o'clock. Only Van was still tiptoeing around with motherly concern to see if Alice had enough bedding, or if Harriett was comfortable.

Van was first to put in an appearance in the early morning to light the fire places and add details of comfort that even the old maids found luxurious. Next appeared the ever-youthful Brownie with her greeting, "Christmas gif', massa! Christmas gif'!"

Breakfast at nine was typically "Ewha-ish". Mary, Van and I poured batter into the three waffle irons. There was "chook", dry and wet; the usual permutations and combinations of toast; and all our idiosyncracies recognized and planned for; eggs, hard, soft, fried, scrambled, or what have you? And American coffee, with Catherine mistress of the coffee pot. And through it all the quiet, perfect service of Etongi who was in attendance for the entire time of the "house party."

Why try to describe the rah rah after breakfast? If you have been at one of these rites, you remember it with delight; if not, we are sorry for you! Harriett, propped up in a corner, her foot safely out of danger, was hard pressed. She had not only her own gifts, but all ours which we thrust under her nose for immediate admiration. Mary went about distributing silk stockings which Joan and Dorothy Smith had commissioned her to give us. We had not all been so free of "runs" in a long time.

By this time the neighbours had begun to come in; the "yahdon" increased. Much as I anticipated going to Parnharts for noon, I was reluctant to leave this grand Ewha hulla baloo. I had to go, and cannot therefore write from experience of the real event --- the Christmas Dinner. Other guests were present, and everybody says it was a grand occasion. *Mrs. & Miss Jones - Abigail & husband, Dr. & Mrs. Cable.*

After weeks, even months, of preparation for this event, it was no wonder that after it was over Van exclaimed, "Why, it was over so soon! I wish they had all broken their legs, like Harriett, so they would have had to stay!"

Over, actually, but never really over. The spirit of an Ewha Christmas is the same, whether at the old loved Chung Dong campus, at the new home in Sinchon, or Outside West Gate surrounded by the unselfish hospitality of Tom and Van. Once having known it, one never quite feels that Christmas under any other circumstances is really Christmas!

Sincerely,

(Signed) Marion Lane Conrow

KOREA FIGHTS FOR LIFE.

By Yongjeung Kim and George McAfee McCune.

- - - - -

Korea is a peninsula extending from Manchuria and Siberia toward the Yellow and Japan seas. The area of the country is less than 90,000 square miles, with a population of 23,000,000 people. It was forcefully annexed by Japan in 1910.

There is very little, if any manufacturing or industry in Korea. She is primarily agricultural. Eighty-eight per cent of her people are dependent upon farms for their livelihood. What has happened to the country and her people?

During last Summer there was literally not a drop of rain, but the angry sun scorched the earth in Korea. In many places the farmers were unable to plant rice, the chief food product, and wherever they did plant, it was nearly all burned in midsummer. In order to circumvent this calamity, the bewildered people courageously started dry farming, planting beans, corn, millet, and buckwheat, but these also were dried by late Summer. Even the harvest of the cabbage and turnips crops was very meager because of the lack of moisture in the ground. These are the only vegetables which supply the Korean population during the Winter. Therefore, many unfortunates go without their "kimchi" (a kind of pickled cabbage and turnip). Kimchi is as indispensable to Koreans as potatoes are to Americans, and rice without kimchi is equal to meat without bread. Therefore, cabbages and turnips are a necessity in the Korean diet.

The people are not only suffering from starvation, but also from cold. After the prolonged drought they were confronted with a sudden change of freezing weather. And they have no means to combat the invasion of the unmerciful cold waves from the North. The Korean fuel supply is chiefly wood, brush, and twigs, but the intense heat of the Summer, and the devastating worms and insects prevented the growth of the vegetation. The green old hills were turned to brown, and many trees lost their foliage and died. Whatever coal there is goes to the army. Because of the failure of the cotton crop, the people cannot provide themselves with cotton-padded winter garments for the zero weather. The poor innocent millions, minus food, minus fuel and minus proper clothing are starving and freezing. They are slowly marching down the avenue of death.

During the Summer many villages and cities had no supply of drinking water due to the fact that the wells and reservoirs were dried. Even in the large city of Daiku, hydrants were turned on only six hours a day.

This drought brought tragedy to man in many ways. Myriads of dead fish were found in the many dry stream and river beds. This again reduced the people's food supply..

The radically abnormal condition caused the spread of diseases in many communities such as dysentery, whooping cough, cholera, and other epidemics. The stricken people were unable to get medical care because the supplies were drained by the Sino-Japanese war.

Even in the years of bumper crops many people have maintained a bare existence on the roots of grasses and the leaves of trees during the Winter months. Seventy-five per cent of the farmers are tenants. Two-thirds of the land in Korea is under Japanese ownership.

Many grain mills, warehouses and retail stores were closed for lack of supplies. This threw thousands out of work and into the abyss of starvation.

The famine condition is unprecedented in the history of Korea. Despite this fact, during last November alone 3,000,000 sacks of Korean rice were transported to Japan by order of the Japanese Imperial Government, besides the continuous outflow of rice to China for the military supply.

Last November 1st the Japanese Government decreed to restrict rice consumption in Korea, except for brewery and military uses.

Now, the price of rice is as high as 45 yen per sack, instead of the normal high of 18 yen. (The value of a yen is normally equivalent to one-half of an American dollar, but at present the exchange value is only about 25¢ in American money due to the Japanese inflation.) This price is prohibitive for the Korean people, with the exception of a few very fortunate ones. The Koreans do not know how they can survive during these Winter months. There is no new food supply available until next Summer. Human beings are not born to hibernate.

In order to save their more unfortunate brethren, the Christians throughout the country observed fast days. Even the elementary school children are giving petty possessions, e.g., the pupils of the Samsan elementary school in Seoul forwarded their entire savings of 20 yens to a relief agency; and children of Jin-myung Kindergarten in the town of Su-won gave theirs to the famine-stricken people. The Koreans are doing all they can in the face of this imminent disaster, but there are millions in destitution.

This human catastrophe cannot be solved by the Koreans alone.. The task is too great for them. They have searched, but have found no bright hope of relief in Korea. Only the shadow of death stares at them.

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Inter-Class Basketball Promises Thrilling Race

(by Richard Hamilton)

The prospects for a close inter-class basketball tournament seem good. The senior, junior, and sophomore boys are going to put up a strong showing, though it is impossible to predict the outcome yet.

The senior boys have all their old team-mates on this year's team, and with four boys on the varsity (Jack Liberman, Raphael Coonradt, Rhea Preston, and Jack Adams) they promise to be a strong quintet. On the other hand the junior boys also have a strong team, for they have three members on the varsity (Elmer Levie, Eugene Linton, and Rich Hamilton), and with Phee Reiner as guard they will be a hard team to beat.

The sophomore team, though ineligible for the cup, will put up a bold front, for they have "Saint" and "Sir" (Mr. Kinsler and Mr. Schilling) to help out. The rest of the boys' teams, though they have good material to pick from, are inexperienced.

The girls also have several promising teams. The juniors, twice winners of the cup, are weakened by the loss of Mariella Talmago. They seem to have a strong line-up, however, as do also the seniors and sophomores.

Last Minute Score Gives Victory over Kwang Sung

Victory again knocked at the foreign quintet's door when they triumphed over the hitherto undefeatable Kwang Sung team by the close score of 36-33. The game was played in the P.Y.F.S. gym on February 21.

When the two teams lined up for their third game this season, the odds seemed to be with the Kwang Sung team, but right from the tip-off the foreign boys showed the stuff that was in them, and immediately piled up points. The score at the end of the half was 21-17, with the Foreign team ahead.

The game from then on seesawed back and forth until the end of the second period, when the P.Y. team managed at last to put in the winning basket.

Raph Coonradt, playing center, had the most points to his credit. Rich Hamilton and Jack Liberman, forwards, were close seconds.

Jack Adams and Rhea Preston held guard positions, while Eugene Linton alternated at forward position with Liberman.

Tournament Winners Make Ping-Pong Team

Ping-pong has arrived at P.Y.F.S. and may, it is reported, attain the status of a minor sport before the year is out.

Jack Adams, president of the Athletic Committee, states that the admission of ping-pong into the Pyengyang athletic family will be considered at the next committee meeting.

A ladder tournament has been played, and the best six players have been selected to represent the Foreign School in games which Mr. Whong is arranging against various Korean schools. The team is tentatively composed of Richard Harris, John Skeptad, Jack Liberman, Eugene Linton, and George Lindbeck.

Ice Hockey Impossible

The decision not to flood the skating rink this year meant that hockey, usually the major sport of Pyengyang, was made impossible, as no other convenient practice grounds are available.

Despite the departure of all but one of last year's regulars, Richard Hamilton, and three substitutes, Elmer Levie, Jim Lampe, and Bill Hopkins, a busy season was envisaged during the fall.

Basketball Team Wins Easy Victory

The Foreign quintet brought victory to the school when they won by a score of 44-17 in a game against Taitong College on February 16 in the P.Y.F.S. gym.

The foreign boys, with only one practice since Christmas vacation, took the game quite easily. The Koreans, who also had not practiced much, were handicapped because their star player had sprained his thumb.

Eugene Linton and Rich Hamilton, forwards, Raph Coonradt as center, and Rhea Preston and Elmer Levie as guards composed the starting line-up. Jim Lampe, Jack Adams, and Jack Liberman also played for part of the game.

From the start the Foreign team showed their supremacy by chalking up a number of points. The game was fast, but was not featured by the smoothest team play.

Hamilton was high point man with eight baskets, and Liberman and Coonradt were next with five each.

4 Longer Vacation Makes Distant Trips Possible

Points ranging from southern Japan to Shanghai and northern China proved the objective of homing P.Y.F.S.-ites at the beginning of the Christmas holidays on December 20.

Because of the unusually long vacation all except George Lindbeck were able to reach home, though often braving the vagaries of no-man's-land or the "insincerity" of the Chinese. George spent the Christmas season in Soonchun, Korea.

"Auntie" and "Sir" (Miss Electa McLellan and L. A. Schilling) spent Christmas in Pyengyang, then went to Syenchun, and later to Shanghai. On this trip they were joined by Miss Gladys Wolpert, who had spent the intervening time in Tokyo.

R. O. Reiner spent a few days near Christmas at Soonchun, where Miss Dorothy Sowers and A. T. Overton also spent the holiday season.

Later these two, together with Miss Mary Thomas, who spent Christmas at Chunju, Miss Gertrude Bechtel, who passed the intervening time in Pyengyang, and Miss Dorothy Adams, who had been in Taiku, went to Peking, where they reported having had a "glorious time." Miss Sowers, Miss Thomas, and Mr. Overton returned via Tsinan.

The Shanghai group on their return trip via Nagasaki found it necessary to stabilize the amount of sustenance donated to the finny denizens of the deep by assuming reclining postures.

Falling in 10-foot deer traps, attending weddings, breaking through the ice while skating, and going hunting (and shooting the bacon) seemed to be the high spots in the general joy of being at home.

C.E. Pageant Features "No Room in the Inn"

The Christian Endeavor Society presented its annual Christmas pageant in the school chapel on Sunday evening, December 17.

Although the Christmas story was included in a series of seven tableaux, the presentation particularly illustrated the wilful exclusion of Christ from the hearts of men. "There is no room in the inn" did not apply to Ambition or Worldly Pleasures. At the close of the pageant, however, with the entire cast on the stage, Christ was given first place and welcomed into the inn with honor.

Illness Keeps Two Seniors from Returning to School

Illness kept four P.Y.F.S. students from returning to school after the holidays, although the coming of six new students made the present enrollment larger than that of the fall.

Betsy Larson lost her sight, in both eyes, during the vacation, and has just had an operation at Peking, the outcome of which is not yet known.

Katherine Woodberry had an appendicitis operation, from which she did not recover as soon as anticipated; it is doubtful whether she will come back this year. Suzanne Power does not expect to return to Pyengyang, but Edward Eskildsen hopes to return as soon as possible.

P. Anderson, M. Hamilton Win Declamatory Contest

Porter Anderson and Mary Helen Hamilton won the two fifteen yen first prizes in the declamation contest held on the evening of December 16, sponsored by Rev. F. E. Hamilton, Dr. J. I. Paisley, and Dr. J. Hopper.

Second prizes were won by Jessie Ruth Levie and George Hopper, while third place awards went to Roberta Shaw and Cennady Poletaeff. Dwight Kalsbary, Jr., received honorable mention.

Boys and girls competed separately, and there were therefore two sets of rewards. The contest was open only to graders and freshmen, of whom eight boys and eight girls took part on the final night.

Preparations for the contest were made under the direction of Mr. Hamilton, and occupied the better part of two months. Only the most able were allowed to compete in the finals.

Six Newcomers Arrive after Winter Holidays

Five graders and one high school student were added to the enrollment of the school following the Christmas holidays.

Two of the new students, Elsa and Eric Puke, are from Harbin, Manchuria. Elsa is an eighth grader, and Eric a sophomore. Bill Brady, who is in the seventh grade, is the only newcomer from Japan.

There are three from China—Lydia Jacob, from Pingtu, Shantung, and Miriam and Wallace Strother, from Pochow, Anhwei. Wallace is in the seventh grade, and Miriam and Lydia in the eighth.

Rev. C. W. Strother brought us a message on Psalm 90:12, "So teach us to number our days, that we may apply our hearts unto wisdom," on January 26.

Scouts Entertain at "Country Fair"

A country fair came to P. Y. in the form of a party given by the Scouts to the troop committee and their own fair companions, chosen for the occasion, on the evening of February 22 in the gymnasium.

Each couple was given a card with several games listed and a space for putting either "won" or "lost." At the end of the evening these scores were added up, and the winners given a prize. Some of the games were ping-pong, racing with miniature wooden horses, and many other country-fair attractions. Moving pictures of various subjects were another feature of the entertainment.

Dates for the evening were chosen at a previous scout meeting, by the traditional method of coming up according to rank and "taking your pick."

The entertainment was under the direction of Bill Linton; the building was decorated by Phil Reiner and his committeemen, and the refreshments were supervised by Jack Adams.

Community Homes Opened for Marshmallow Roast

Pink and white marshmallows danced over roaring flames, as the students toasted them to a golden brown, in community homes on the evening of February 10.

The high-school-ites were divided into six groups, each taking their marshmallows to a different home. At Moores', Shaws', Blairs', Lutzes', Miss Swallens', and Bairds' they made merry, playing games, talking, roasting marshmallows, and—most important of all—eating them.

The graders, split up in two groups, had their fun in the two dormitories.

There were plenty of marshmallows for everybody, 1000 having been ordered from Japan.

Mr. W. C. Booth, of Chefoo, spoke to us on January 30 on the topic of "Growing," and of how it applied to our Christian and scholastic life. He also told us about the commercial college in Chefoo, in which many young people are trained for service every year.

Five on A Honor Roll⁵ for First Semester

Five high school students succeeded in getting on the semester A honor roll, although but four made that average for the second quarter, and only three the first. No graders were included in the A honor roll.

Gainers of semester A honors were Betty Lutz, Maie Newland, Rhea Preston, Roberta Shaw, and John Skepstad. The first quarter A honor roll consisted of Betty Lutz, Maie Nowland, and Rhea Preston, while the second quarter honors went to Betty Lutz, Rhea Preston, John Skepstad, and Margaret Tewksbury.

Of the six who received this highest ranking three are seniors, two are juniors, and one is a freshman.

Versatility Shown in Senior Recital

The Senior Recital on the evening of December 9 showed a greater variety of instruments than perhaps ever before. Of the sixteen numbers on the program, there were eight different types.

Piano numbers predominated, but not by the usual majority. The recital opened and closed with piano solos, the first being "Wild Roses," by Koeling, played by Suzanno Power, and the final number Grieg's "Wedding Day at Troldhaugen," played by Roberta Booth. Three others, Roberta Shaw, Miriam Mowry, and Margaret Tewksbury, gave piano numbers.

There were four violin solos. The first two were short pieces by Anne Henderson and Frances Lampe; the others, a sonatina and a sonata, were played by Betty Lutz and George Jernakoff.

Two seniors, Clare Torrey and Katherine Woodberry, sang groups of vocal solos.

Five other instruments were played by pupils of Dwight R. Malsbary. William Linton played the mellophone, Rhea Preston the clarinet, and Jack Adams the cornet. A trio, "Dreamy Moments," by Ehrich, was played by Rachel Lutz, flute, John Skepstad, clarinet, and Mr. Malsbary at the piano. As the climax of the instrumental numbers, Richard Hamilton, trumpet, played Scintillata, by Perkins.

Miss Esthor Hulbert passed on to us some of the "nuggets" she had found in God's Word at the chapel hour on February 3.

THE KUM AND GO

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THE PYENGYANG FOREIGN SCHOOL
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TAKING LIFE SERIOUSLY

The idea of taking life seriously is by no means new to us. We have heard of it from our parents and from our teachers, in Sunday School and the classroom, and yet, perhaps, the question remains, "Why take life seriously?" Surely, as the Preacher says, "There is a time to weep, and a time to laugh,"—and is not one's youth the proper time to laugh? Why take life seriously at our present age? The memories of struggle implied in so doing are not what we will enjoy in future years. It is the excitement, carefreeness, and harmless mischief which we will look back to with pleasure. The fate of empires does not hang on our deeds—as a matter of fact, the fate of nothing whatsoever depends on us.

No! That is a fatal error. We are determining our own future every moment of the day. Every thought and every action of ours is built irrevocably into the structure of our characters. We can change, and alter, and overlay the material we have used, but we cannot remove. Each action helps to fix a habit, and our habits constitute ourselves.

It was the Duke of Wellington who said, "Habit is ten times nature." The old general understood the human mind, as well as strategy, but if he were living at the present day, and had access to the findings of modern psychology, he might have wished to modify that statement to, "Habit is a thousand times nature." By the time we reach

adulthood our original nature is so overlaid with habits that there is little room left in which it can function. Ninety-nine and nine tenths per cent of our actions are due to habit. We get up in the morning, we make our beds, we dress, we wash (or don't wash)—all by habit. And on us alone depends whether these habits are good or bad. If they are bad, it is best to begin altering them immediately. The deadline is sixteen years, psychologists say. By that time the characters of most of us are fixed for ever. Some of us have already crossed that line; none of us have more than a few years left to go.

When these facts are realized, we can begin to understand how very serious our daily lives are, whether or not we think of them as being so. Each moment of our waking days we are building character. Every time we shirk our duty it becomes more difficult to assume it the next time. Every time we are selfish the generous deed becomes more infrequent. Every time we lose our tempers we increase the bitterness of our hearts. Darwin, the naturalist, said that as a young man he was an ardent lover of poetry and music, but in later years he became so preoccupied with his work that he took no time in which to enjoy them. At fifty he reported, "The stuff nauseates me." Even so we may get so completely out of the habit of doing certain things that their performance becomes almost a physical impossibility.

How long is it since you did a good turn—really went out of your way to help someone? If you don't hurry up and do something about it you may find your ability to be helpful has departed. The same holds good for all other qualities, ranging from sympathy to cheerfulness and sociability. Cultivate them if you wish them to become an essential part of you; never practice them if you think them undesirable.

The constant repetition of an act or a thought is not the only way in which our characters may be built. Our personalities may be completely changed by a spiritual experience, but only a long, laborious process of habit-forming can make that transformation permanent. "In the sweat of thy face thou shalt eat bread," applies to the psychic as well as the physical realm. There is no royal road of laziness to success. Arduous work precedes achievement just as surely as "pride goeth before a fall."

"Oh, Johnny!"

A CLERK'S LIFE AFTER LIGHTS-OUT

I begin feeling my way to my room, and collide with a passing spirit. The sudden ray of a flashlight reveals Phi, caught red-handed.

"Get to bed, Phi; two more for you."

"Boy, if you give me demerits, I'll give you two for having your shoes on after lights-out!"

This threat produces an effect, and calm, quick consideration on my part results in a change of attitude. "All right, then, hurry to bed."

Suddenly a strange voice comes quietly out of nowhere. "You give him two demerits, or you get four for shirking your duty." The flashlight reveals Bill, with his shirt still on.

"So sorry, Bill, two for you."

"If you give me any, you get two for having your shoes on, boy!"

Torn between conflicting passions, what am I to do? "All right; good night, Bill!"—for Phi had already disappeared.

"Good night—ha-ha!" And then the last door slams and the last light goes out, and silence reigns—until the clerk shuts his door.

CAN YOU IMAGINE—

Bill Linton trying to say "r"?

How long Betty Lutz could retain consciousness if she got a 2 on her report card?

Beaker all dressed when he comes to breakfast? (That's O.M., Beak; it's leap year.)

GROWLS—

Glasses once more beginning to pop as the boys take up the job. . . Sopranos in the choir have been wondering why they got such low grades; a little snooping reveals the startling fact that the tenors are singing when the sopranos are supposed to. So that's why the tenors are tops! . . . Initiative and industry already popping up, heralded on the bulletin boards: Bridgman Brothers & Co., New Fino Grain Developing; Radwan Boys Masaging—Guaranteed to Last. . . . When you'd like to do your worst but can't—in a dentist's chair.

DIARY

- Dec. 16. An oratorical contest is held in the chapel, and the laurels go to Porter and Mary Helen.
- Dec. 17. The choir sings the magnificent "Hallelujah Chorus" again, as last year, at church, and a colorful Christmas pageant is given in the evening.
- Dec. 18. G.R.'s hold their annual Christmas party at Lutz's.
- Dec. 19. Umm!—oh, it's only the teachers having a party; our noses seem to have led us astray.
- Dec. 20. Santa Claus visits P.Y.! Doesn't he remind us of Beak? "Home again, home again, jig-gity-jig!"
- Dec. 25. Wishing you all a Merry Christmas, and
- Jan. 1. A Happy New Year!
- Jan. 24. Be on time for school or pay your \$2.00 due.
- Jan. 26. Teachers tell us many interesting tales about their journeys during the Christmas holidays.
- Jan. 27. We go down to the big river for the first skate of the new year.
- Feb. 1. "Next, please!" How are your teeth today?
- Feb. 3. Another "school on Saturday."
- Feb. 7. First semester exams start and
- Feb. 9. Finish!
- Feb. 10. Umm! Didn't you like that marshmallow roast?
- Feb. 16. Girls take the boys to the Valentine Leap-year party, and 2 sen is the fee for smoothing.
- Feb. 17. Recuperating from the above.
- Feb. 22. We enjoy the holiday. And how did you like the Fair?

ALUMNI NOTES

James Moore, who is now at Mt. Union College, Alliance, Ohio, is one of two junior editors of the college annual.

Jim Phillips got the job of driving a new Dodge to the west coast during the Christmas vacation, and was able to see his sister Edith there.

The Kum and Go

Vol. XVII-No. 2

Pyongyang, Feb. 24, 1940

Price 20 Sen

Girls Take Boys' Job at Valentine Party

Slow-beating hearts sped up to a fairly fast rhythm on the evening of February 16, when the seniors and sophomores opened the doors of the Robert McMurtrie Gymnasium at 7:45 P.M. to an impatient crowd, thus beginning an evening of delightful entertainment—the Valentine party.

The walls and booths were covered with hearts of all sizes, and colorful streamers hung from the ceiling. Fitting music was played on a phonograph.

This was one party where the girls had the privilege of dating the boys, a privilege coming only once in four years' time. Rules were posted for both men and ladies to follow, and each couple began the fun with paper hearts, giving one up every time they were caught disobeying.

Richard Harris, leading the entertainment, kept the crowd going with games that many had not previously played. They had an amusing time learning how to play them, and by the time one was learned, it was time for another. "Skip to My Lou," "Half-show, Full-show," and "Happy is the Miller" were among those introduced.

Quite early in the evening, David Owens began groaning and doubled up in pain; he was put on the table and treated by the doctor (J. Liberman) for cancer (can, sir); innumerable other articles and trinkets were taken from "his insides", and his life was saved.

So the evening passed; then came the refreshments—ice cream and heart-shaped cookies. Breath-taking beauties participated in a beauty contest (won by Bob Adams) to complete the evening's fun.

Prices Force Change in Kum & Go Program

Skyrocketing prices are again changing the publication program of the Kum and Go. Five mimeographed editions of six pages each are planned for the remainder of the school year.

Prices of printing and paper have risen almost 170% within the past year, and this necessitated a radical cut in expenses. Therefore the mimeographing of one edition each month for the remaining five months was decided upon as the only possible solution.

Two Changes Made in Editorial Staff

George Lindbeck, who was on the staff of the Cock-a-doodle, the paper published by the American School of Kikungshan, last year, has taken over the position of editor-in-chief of the Kum and Go in place of Rhca Preston, who has resigned because of lack of time.

John Skepstad, another former staff member of the Cock-a-doodle, also has joined the editorial staff of the Kum and Go, replacing David Van Dyck as columnist. David is feature editor of the Kulsi, and therefore is giving up the Kum and Go position.

A new member has been added to the staff in Miriam Mowry as a reporter, and Martha Unger has resigned because of illness.

Six consecutive weeks without any demerits recently brought two yen rewards to four students living on the third floor of the boys' dormitory. The recipients are John Skepstad, Richard Harris, Willard Pooth, and Jack Bridgman.

U Japan's "Divine Mission"

Condensed from The New Republic

Willard Price

Author of "American Influence in the Orient," "South Sea Adventure";
traveler for years in Japan, Korea, and Manchukuo

THOSE WHO see Japan only as a greedy, aggressive nation bent upon conquest for her own material advantage miss the real character of Japan. Her crusade is essentially religious and spiritual. Every child of the Empire grows up believing with every fiber of his being that:

Japan is the only divine land.

Japan's Emperor is the only divine Emperor.

Japan's people are the only divine people.

Therefore Japan must be the light of the world.

This great pride, if not conceit, in her own goodness and honor leads Japan to the conviction that she has been celestially appointed to save the world. "We shall build our Capital all over the world, and make the whole world our dominion." So reads the rescript of the Emperor Jimmu, supposed to have been issued by him upon the founding of the Japanese Empire 2600 years ago. Concerning it, the modern Japanese military textbook (*The Army Reader*) says: "This rescript has been given to us as an everlasting categorical imperative."

First as to the belief in the

divine land: The Japanese go much further than the assertion of the Hebrews (who also claimed to be the Chosen People) that God created the earth. God did not merely create the islands of Japan — he *begot* them. The gods Izanagi and Izanami, uniting in marriage, gave birth to the Japanese islands. The islands themselves are divine beings, favored lands, totally different from the rest of the earth.

Then as to the Emperor: The heavenly pair who begot the islands also gave birth to the Sun Goddess, Amaterasu, whose descendants ruled Japan. The first Emperor was the deity Jimmu Tenno, who started what is the world's oldest reigning dynasty, with the longest clearly established genealogy known among mortals.

Men naturally respect great age, and when those respected are not only venerable but honorable, the respect is increased. Japan's rulers have done nothing to forfeit the confidence of the people. They have never been self-seeking. Monarchy perished in most of Europe because of selfish conflicts between one dynastic family

and another for the throne. In Japan there has never been a dynastic war. As Fuji is calmly Fuji without trying to be, so the ruling house has remained constant not through any desire of its own but because all this was ordained before time began.

The name "Emperor" for this ruler is a misnomer. The Japanese, of course, do not call him Emperor, but refer to him as Tenno, the Heavenly King. He is not to be classed for a moment with the emperors and kings of this world. The doctrine that he is heaven-descended, divine and sacred is repeated in all official statements, in the standard *History for Middle Schools*, in *Instructions to Teachers*, in the textbook of ethics for use in all primary schools. Philosophers, writers, lawyers, all preach this religion. Even great Western-educated liberals such as the late Inazo Nitobe refer to the Emperor as "the bodily representative of Heaven on earth."

In recent years while other faiths have been crumbling, this one has grown stronger. In 1935 it was strikingly re-emphasized by an official government statement reminding the people once more that the Throne, far from being a part of the government, was over and above it, the supreme ruling authority, by right of divine descent from the Sun Goddess.

But Japanese divinity does not

stop with the land and the Emperor. The people themselves partake of it. The earliest inhabitants of Japan were gods; and from them descended the present *Yamato* race, *Seed of the Sun*. All other mortals are of a lower order. "From the fact of the divine descent of the Japanese people," says the Japanese scholar Hirata, "proceeds their immeasurable superiority to the natives of other countries in courage and intelligence." Says the *History for Middle Schools*, "Such a national character is without a parallel throughout the world."

If Japan is begotten of God, if her Emperor is the only heavenly king on this planet, if her people are the elect of mankind, there comes, logically, this conclusion: Japan is sent to save the world, and world peace can come only through Japanese sovereignty.

Such sovereignty is thought of as benign. Enemy nations think of Japan as thirsting for blood, lying in wait to leap upon the world and rend it limb from limb. On the contrary, Japan, in her rôle of Heaven's agent, thinks of herself as a savior and a blessing. It was with intense sincerity that Yosuke Matsuoka, chief of the great South Manchurian Railway, stated: "It is my conviction that the mission of the *Yamato* race is to prevent the human race from becoming devilish, to rescue it from destruction and lead it to the

world of light." Count Futura declared in the House of Peers that the racial spirit of Japan alone can save the world from the chaos into which it has fallen.

It is a religious passion. The leading sect of Shinto considers Japan "the root of the world," destined to teach other nations.

The religious patriotism of Japan burns at whitest heat in the army. Among the people, the army shares in a peculiar sense the sanctity of the Emperor. The chiefs of the army are the people's high priests to the God-Emperor, answerable to him alone and not to the Cabinet or the Diet. Without the divinity of the Emperor, his authority would be minimized as in all other monarchies, and the power of the army would crumble. The re-emphasis in 1935 of the Emperor as a heaven-sent ruler, in no sense responsible to the government, made the army impregnable and enabled it to go forward in 1937 to the castigation of China without fear of having its purposes crossed by the Diet and the cautious Industrialists who control it. The people know that the army's only thought is the glory of Nippon; they see the soldier as a Galahad, with the strength of ten because his heart is pure.

State Shinto requires every Japanese to worship at military shrines, and thus reverence for the army as well as for the Em-

peror is inspired. The souls of dead soldiers — deified by the Emperor himself in special ceremonies — are supposed to be fighting with the living in China today. When winds changed at Shanghai, making possible a landing, it was an act of Providence, just as was the typhoon that, long ago, stopped Kublai Khan when he sought to invade Japan.

The army, identified with divine power, identified with Japan's mission to save the world, regards itself as a messenger of peace and benediction to that world. The War Office declares:

To bring together all the races of the world into one happy accord has been the ideal and the national aspiration of the Japanese since the very foundation of their Empire. We deem this the great mission of the Japanese race. We also aspire to make a clean sweep of injustice and inequity from the earth and to bring about everlasting happiness among mankind.

These are fine words. There is something fine about any passionate religionist — and something dangerous too. Particularly when he believes with Mahomet that the sword is the key of heaven and hell. Yet if time were to modify the Nipponese crusade, making it less militant and more cultural, Japan might do a real service in helping to wipe out the petty nationalism that is today plaguing most nations, including Japan.

CL A major of the U. S. Marine Corps tells a story
of the Rockefeller Foundation in China

My Debt to Rockefeller

Condensed from *The American Mercury*

John W. Thomason, Jr.

IN MAY of 1937, John Davison Rockefeller died, having lived a hundred years less two. Much has been written of him, in praise and in criticism, and much more will be written. But the vital essence of the man is published more enduringly in such things as the Rockefeller Foundation.

And so, if I may, I will tell you a story. . . .

WE always thought it was the February hike that brought it on. Our son Jack, aged 11, was a keen Scout, and as soon as we arrived in Peking, he had transferred his membership to the Dragon Patrol, composed of American, English, Japanese, Chinese, French and German boys. One day, the Scoutmaster, a young American missionary, was hiking them out to the open spaces around the Temple of Heaven, and Jack had to go.

Although he is prone to respiratory afflictions, and the dusty North China Plain, its air laden with the filth of centuries, is not kind to weak throats, he appeared

to be free of sniffles, and perfectly well. So his mother and I extended permission. He stood my formal inspection after breakfast, straight and slim under service kit. For pure swank he had a curved Mongol bow and a quiver of arrows slung across his back. He departed by motor for the appointed rendezvous.

That afternoon turned out freezing and vile, and about three Leda sent the car to meet the patrol on its return march. But Yang returned alone, reporting to us that Young Master declined to ride. Maybeso more better, commented the Number One Boy: young Master Jack lose much face with other boys if he ride. To lose face is terribly serious in China.

About tea-time Jack was at home, flushed and pleasantly tired. We restored him with hot milk and sandwiches. He demanded that, in future, he be spared the embarrassment of having a car sent for him, Yang, that monkey, running slow along the column and honking at him. My goodness, he complained, it was awful. We told him we hoped he

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(*The American Mercury*, October, '37)

hadn't caught his death of cold, and regarded him with great pride.

The scarlet fever struck next day. In Asia, all diseases are violent, and hit with the suddenness of thunder. All at once, Jack had a very high temperature. The Medical Officer came from the Guard, and stayed. Presently he brought other doctors, specialists. Jack said that his head hurt; he had an earache. In the afternoon, through the brown gloom of a dust storm, we took him to the hospital.

Of the next three weeks we have mercifully forgotten much, but when they were over, I was not young any more. The days, as one remembers, ran together. Almost immediately they were saying, "Mastoid," which is a dreadful word. The head surgeon in the eye, ear, nose and throat department was a Chinese gentleman, America- and Vienna-trained, with the most beautiful hands I have ever seen on a human being. He operated. Then we were learning the word streptococcus, which is also a very bad word.

In a week, the other mastoid process, the left one, fired up, and he operated again. And the third week, the right one had to be reopened. Jack's fever chart, those days, resembled an engineer's profile of the Bolivian Andes. Then the infection involved his kidneys and he turned yellow, and one

afternoon we thought he was going to die. I walked in the corridor, trying to adjust myself to not having a son. My service in the Marine Corps has been extensive, and I have seen much of human misfortune, but nothing to prepare me for this. When I could stay away no longer, I returned to his room, and he was not dead; and while I looked, I saw the life come back into him. The doctors nodded to each other; and Doctor Lui suggested, gently, that my wife step out and take a breath of air.

He was a long time getting well, and Leda and I became habituated to that hospital, and to the tides of human misery that flow through it. Among the patients were Marines of our guard, ill beyond the simple resources of our sick bay; and tourists, stricken between sailings, and Old China Hands, and diplomats. There were Cantonese merchants and Chinese war lords and coolies. There were farmers who had walked a thousand miles, carrying their sick in their arms; and magnates who brought their gallstones and stomach ulcers in chartered transport planes. And the swift efficiency of the place, its complete equipment, its immense and specialized staff, assembled internationally, were there for all of them. They paid according to their means; and if they had nothing they paid nothing.

The ricksha coolies will take you there if you say, simply, "The *Fu*." Otherwise, you can say "The Peking Union Medical College"; for it houses a very comprehensive medical school. But more accurately it is known as the Rockefeller Foundation, and so far as Leda and Jack and I are concerned it is the greatest hospital in the world. . . .

It is the fashion nowadays to regard with cold suspicion the ethics of those individuals who

accumulate wealth. But, at the risk of being held outmoded, I consider the world to be a better place because John Davison Rockefeller lived in it. Certainly it is a better place for me.

My tall boy is sunning himself yonder on the Rhode Island shore. If it were not for John D. Rockefeller, I think he would not be here with us. And there are, scattered over the world, numerous fathers and mothers, black and white and brown and yellow, who will agree with me.



Britain's Fireproof Gunners

MANY THEORIES have been advanced for the incomplete British naval victory at Jutland—why, after the German fleet was maneuvered into a hopeless position, it was allowed to escape. The secret was simply that the crews of the big 16-inch guns were so badly burned by the flash-back that even with men alternating at 15-minute intervals they could not carry on. So an opportunity to end the war in half the time it subsequently took was wasted.

Soon after the battle, my father, a magician, received a letter marked "Highly Confidential," asking him to call at the Admiralty. The situation was explained to him, and he was

asked for the Maskelyne secret of playing with fire—our magicians frequently appeared to eat fire, thrust their hands into leaping flames, lick red-hot poker and put burning tow in their mouths, and it was obvious that some preparation must be used to render the skin insensitive to heat.

My father gave our secret formula to the Admiralty chemists, who tested it thoroughly and were astounded at its efficacy. It was finally served out to naval gunners. With this paste on their hands and faces, they could fire the great guns incredibly quickly, undamaged by either the flames from the breech or the almost red-hot metal.

—Jasper Maskelyne, *White Magic*
(Stanley Paul & Co., Ltd.)

FOREIGN NEWS

INTERNATIONAL

World at the Fireside

For the 43 minutes that Franklin Delano Roosevelt spoke last week, the little grove of microphones on the desk before him were the ears of the whole world: of 65 millions of U.S. citizens, many more millions across the oceans. Never before had the metaphor of "fireside chat" seemed so inadequate.

The first definitive statement of U.S. foreign policy in the world today was not one but a three-gun salvo, directed not only toward Europe, but toward Latin America and Asia as well. At week's end, as near as spotters could judge, the score was one direct hit, one dud, one hit with a time fuse that had yet to explode.

Direct hit was the verbal shell that the President aimed at the Axis with the promise of U.S. aid in the Battle of the Atlantic. Doing their best to minimize the effectiveness of the speech, Germany and Italy charged that the U.S. was playing an "imperialistic" game, trying to prolong the war, to drag Latin America into it by the heels. Grand Admiral Erich Raeder, Nazis said, had answered Roosevelt before he spoke by declaring that U.S. convoys of British ships would be "an act of war."

Less than convincing were the shoulder-shruggings of the Axis, particularly since, as the week progressed, German and Italian spokesmen grew sorer by the minute, called the speech "hypocritical," "nonsensical," "demagogic," "plethoric."*

In Britain the President's promise of aid was a hit in another sense, brought a great surge of relief throughout the British Commonwealth, plus a small eddy of wishes that he had gone even farther. By no accident two days later Foreign Secretary Anthony Eden came out with a statement of the British Government's war aims. A definition of the kind of peace Britain wants would be a primary condition of U.S. collaboration.

As a definition, Eden's talk was a little too general for dictionary use, laid its chief emphasis on international "social security," economic cooperation between nations, without specifying the form it would take. As to Germany's place in Britain's Free Europe, there was more than an echo of Versailles. "We must never forget that Germany is the worst master Europe has yet known. Five times in the last century she has violated the peace. She must never be in a position to play that role again."

Dud. Not entirely unexpected but definitely disappointing was the effect of Mr. Roosevelt's plea for hemisphere solidarity, based on the common threat of Nazi dom-

* More Axis adjectivity: "delamatory, provocative, warmongering, fantastic, tactless, confused, senseless, unprovable, unconvincing, unfair, foggy, equivocal, subtle, alarmist, aggressive, apocalyptic."



MATSUOKA
Twelve-minute man.

ination. Little to the taste of most Latin Americans is the black picture of Nazi invasion which the President drew, but by week's end it was obvious that the idea of signing up with the U.S. and Britain for a difficult and dubious war was even less appetizing. Only in Mexico, Costa Rica, Nicaragua, El Salvador and Cuba were reactions to the speech as favorable as in the U.S. and Canada. But in none of the American republics was there open opposition to the President's speech, except in the Nazi press. Officially and non-officially, South and Central America applauded President Roosevelt in temperate language. Typical was Argentina's Acting President Ramón S. Castillo who, the day after Roosevelt spoke, "reaffirmed" Argentina's neutrality, declared that Argentina was friendly to all nations (see p. 30).

Time Fuse. Twice in his long talk the President mentioned China. Not once in his arraignment of the Axis did he speak of Axis-Partner Japan. According to credible Washington reports, the omission was pointed (see p. 18).

Japanese were audibly relieved by the speech's "unexpected moderation." Tokyo's stockmarket zoomed after an anticipatory slump. Newspapers came out with the suggestion that Foreign Minister Yosuke Matsuoka, "who was able to conclude a neutrality pact with Russia in twelve minutes," be sent scurrying to Washington to work out a settlement of the Chinese war.

Matsuoka and the militarists did not like this at all, spent the week pointing out that, whatever Mr. Roosevelt had or had not said, the U.S. was sending increasing aid to Generalissimo Chiang Kai-shek. In a running series of interviews, they insisted that Japan was irrevocably tied to the Axis, that if the U.S. went to war with Germany it would mean war with Japan as well. Said Matsuoka of U.S. reports that Japan was hedging on its Axis ties: "It is an absurd misconception . . . absolutely impossible to imagine that Japan should fail in the slightest degree faithfully to carry out her obligations under the treaty."

That the President's treatment of the Far Eastern situation was loaded with delayed-action high explosive was even clearer in Chungking. Before the week's end: 1) Chungking announced that it had already received the first shipments of \$100,000,000 worth of U.S. war supplies; 2) U.S. Secretary of State Cordell Hull, in a letter to China's new Foreign Minister Dr. Quo Tai-chi, promised that the U.S. would take steps to give up all extra-territorial rights in post-war China—an answer to Japan's propaganda which declares that Japan's New Order in Asia alone will restore the Orient to Orientals. If Japan really wanted a peaceful Far Eastern settlement, it could carry on from there.

JAPAN

Wider Boundaries

Japan's proposed "New Order in Asia" has been steadily increasing in scope. At first it was to include only North China, but gradually the conception has expanded to embrace all of China, then "Greater East Asia," then "Oceania."

During a recent Diet session Japan's spouting little Foreign Minister Yosuke Matsuoka seemed to assign to the Asia of the future its widest boundaries yet. Said he: "We Japanese have a heaven-sent right to settle in some part of the United States climatically healthful and enjoyable."

Better Business

Under the leadership of its metropolitan police board, Tokyo last week observed "Good - Commercial - Morals - and - Shady - Transactions - Prevention - Week." Industrialists and shopkeepers were invited to a booster's round of meetings, lectures and round-table talks, during which they were urged to "let the gracefulness of Japan be reflected in her commercial morals." Posters, newsreels, pilgrimages spread the good word. One police chief led 1,500 merchants to the Meiji shrine, where all, bowing in the presence of the great Emperor's spirit, vowed to "liquidate their conventional tradesmen's spirit and serve the country."

Object of the campaign: to stop bootlegging of goods at prices higher than those set by the Government.

TIME, June 9, 1941



God, Emperor, High Priest

By OTTO D. TOLISCHUS
Tokyo (By Wirelless).

IN the beginning the parent gods, Izanagi and Izanami, at the command of the Council of the Gods, gave birth to the Japanese Islands and also the succession of deities who peopled the heavens, earth and nether world. The most illustrious of these deities was Amaterasu O-Mikami, the Sun Goddess, who was appointed to rule the plain of the High Heavens. Amaterasu O-Mikami charged her son to descend from the heavenly plain to the islands to govern them, but these were still so unruly that they had to be pacified, for which purpose other deities were sent down first. When the pacification was accomplished the heavenly heir apparent passed on the government of the islands to his son, Ninigi No-Mikoto.

Following this, three divine generations ruled the islands for 1,792,476 years, but the fierce earthly deities remained unsubdued until Jimmu Tenno, grandson of Ninigi No-Mikoto, pacified all the provinces and on Feb. 11, 660 B.C., founded the Japanese Empire and erected a capital.

At the same time Jimmu proclaimed the principles of Hakkō Ichū, according to which "the capital may hereafter be extended so as to embrace all the six cardinal points and the eight cords may be veered so as to form a roof"—the roof being synonymous with the world and the eight cords with everywhere.

Therewith the age of the gods came to an end and the human age of Japanese history began. And ever since a succession of heavenly Emperors has continued to rule in direct and unbroken descent from Jimmu until the present day, in which Hirohito rules the empire as the 124th of his line. And they have ruled in conformity with the precedents, precepts and policies laid down by the gods and by Jimmu; they have worshiped the Sun Goddess, they have followed the advice of their councils and they have been extend-

In reverence the Japanese look upon Hirohito, who exerts a hidden influence upon events today.

ing the capital in the spirit of Hakkō Ichū. An imperial rescript issued last year says: "It has been the great instruction bequeathed by our imperial foundress and other imperial ancestors that our grand moral obligation should be extended to all directions and the world be unified under one roof. This is the point we are trying to obey day in and day out."

TELESCOPED into a few paragraphs, this is the Japanese version of Japanese tradition, history and policies from the birth of the world to the present day, as detailed in the ancient chronicles as well as in modern Japanese histories and exemplified by present-day Japanese policies which raise such momentous issues between Japan and the United States.

Difficult for Occidental comprehension, challenged by scholarship and in its early parts openly referred to as mythological even in the press, this version is nevertheless to the Japanese what the Bible is to the Western world. Beyond all corrections of scholarship or any symbolic or rationalistic interpretation of its miraculous events, it is an expression of national faith which embodies all the most revered traditions and all the deepest religious and national convictions of the Japanese race. And, although at times the faith has flagged until the Emperor has nearly, though never quite, been displaced by a military dictatorship, it is now experiencing a strong revival in the form of Shinto fundamentalism.

It is against this religious and national background and in the perspective of a tremendous vista of time that the position of the Japanese Emperor must be viewed, for only then is it possible to understand the attitude of the Japanese people toward

him or appreciate the strength of Japan's "unique policy" built on it, for to the Japanese the Emperor is not an Emperor in the sense of the secular political conception of the West, from which this term is taken, and efforts of Japanese modernists to convert him into "the organ of the State" have failed. To the Japanese nation the Emperor is the Tenno—he is a god, Emperor and high priest in one. As a god he is worshiped, as Emperor he rules the empire bequeathed him by his imperial ancestors, as high priest he performs the highest religious rites in the nation. The Japanese State, therefore, is a theocracy based on national faith in the divine lineage of the Emperor, to whom belong all that is Caesar's and all that is God's. Every Japanese approaches the throne, therefore, in awe and trepidation and views it with the reverence which is the outstanding characteristic of the Orient. Religion and patriotism merge into one, wars become crusades and loyalty to the Tenno unto death is the supreme virtue inculcated in every Japanese from childhood onward.

TODAY the Emperor rules in conformity with a Constitution granted by Emperor Meiji, in principle, of his own free will fifty-two years ago, which reiterates that "the Empire of Japan shall be reigned over and governed by a line of emperors unbroken for ages eternal" and provides that the person of the Emperor is "sacred and inviolable." And while it contains what in principle are self-imposed limitations on the powers of the throne, it also makes it clear that all sovereign powers continue to rest in the Emperor, and all "councils, including Parliament, are not sovereign

bodies but organs for assisting the throne."

In these circumstances and especially in view of the present critical situation, the eyes of the world turn with special interest to the present heir to this tremendous tradition, who succeeded to the throne on Dec. 25, 1926, after having been regent during the illness of his father for five years preceding this.

BECAUSE of his exalted position he is without intimates and none can know him closely, and his very acts are so circumscribed by tradition, convention and constitutional practices that to the outside world the living personality is likely to recede behind the imperial panoply. But informed quarters are gaining the impression that within the limits of the powers of the throne he exercises more influence on the course of events than appears on the surface, and though he is a man of few words he is known to have used some very strong language to those about him, including members of the imperial family, when occasion demanded it.

Furthermore, he himself has provided two clues to his own attitude, views and aims. He is the first of the Tennos who has traveled abroad and seen more of the world than most Japanese statesmen outside the diplomatic corps. While still Crown Prince he visited England, Belgium, France and Italy, including the battlefields of the last war, and on his return summed up his dominant impressions to be: (1) Japan still has much to learn from foreign countries, and (2) the tragic ruins of war bespeak the need of world peace.

When he assumed the succession and in conformity with tradition gave a name to the era of his reign, he named it "Showa" or "radiant peace."

The present Emperor was born on April 29, 1901, at Aoyama Togu in the Crown Prince's palace. He (Continued on Page 31)



Washington cafeteria in 1941 tempo—Lunch time in the War Department Building.



Evening out—There aren't enough men to go around, so a date is highly prized.

for formal street clothes are off. Washington women are learning to go hatless and like it.

Normally, Washington was a formal city in its appearance and in its living habits. It was a leisurely community, jealous of its social protocol and proud of the planned beauty of its parks and its fashionable mansions. But the girls from Tompkins Corners have changed all this. They do not share the permanent Washingtonian's respect for L'Enfant's plan for the perfect capital. They eat their sandwiches on the Supreme Court steps if they feel like it, and every sunny day they gather in Lafayette Square across the street from the White House and scatter their lunch boxes on the grass.

They have even crashed the most formal executive agency in town. Until recently the financial experts in the beautiful new Federal Reserve Bank Building used to eat lunch in the solitary splendor of their pine-paneled dining rooms. Now every noon they have to crush their way through a long line of stenographers and clerks from the War Department who stand four deep in the marble halls.

Business goes out of its way to meet their needs. A few months ago a busy stenographer with a run in her stocking

couldn't get to a store to buy a new pair before closing hour. Now many of the smaller shops are staying open at night, and every Thursday the big department stores keep their doors open until 9 P. M.

IF a new pair of silk stockings were all that was troubling the Washington stenographer, everything would be fine. But there are two main problems which every new business girl in Washington has to solve. First, she must adjust herself to a dull, mechanical job and a completely new conception of her place in the government's service. And secondly, she must adjust herself to the chaotic living conditions peculiar to Washington alone.

Most of the trouble these girls are having here is the result of misapprehensions before they leave home. It is not their fault, nor can the government be blamed. But when they receive an urgent telegram from Washington asking them to join the staff of the War Department or one of the other defense agencies, their expectations run high.

The new jobs are the envy of all the stenographers in the office back home. The girls believe that they are going to Washington to do secretarial work in the

office of a general or some other executive. Many of them are told to report for work in forty-eight hours. Others with more luck are given anywhere from four to ten days to find money to pay their railroad fare, pack their bags and say their good-byes. They arrive in Washington eager to meet their new boss and get to work.

And what do they find? Wartime Washington, fighting for time against Hitler's armies, has discovered that secretaries' work can be mass-produced as well as tanks and machine guns. Private secretaries have been cut down to a minimum and what is known as "the pool" has taken their place. The girls often are permanently assigned to one of the big department pools, sharing a room with seventy-five other young typists. Or they may be put to work in a big room at the War Department where fifty girls run machines punching out holes in an endless stack of Army cards. Hundreds of girls are needed in various other pools, to stuff envelopes, to operate mimeographs, addressographs, and the complicated and laborious machines which imitate print. One out of every four or six girls may act as supervisor, directing and reporting on the group's output.

Of course, in the new expanding defense agencies some of the stenographers are getting jobs as private secretaries and doing important and exciting work. But these positions are the exceptions, and for the majority the problem of adjustment to the new work is much the same as that of the skilled laborer who suddenly finds himself on the assembly line of modern mass-production.

ADJUSTMENT to living conditions in Washington, the second great problem of the girls, is made difficult by the fact that all the small apartments in the capital were occupied long ago. Of course, there are plenty of rooms available on the outskirts of the city; but, with uncertain hours of work, much overtime and transportation to be paid, these accommodations are not attractive.

In the areas convenient to the Federal Triangle, therefore, the conditions are appalling. Girls are living three and four to a small room, waiting in line for bathroom facilities. Some of them are developing claustrophobia. For example, a young girl went into the Y. W. C. A. last week and asked if she could find a place to stretch and rest for a little while. She said she had been (Continued on Page 28)

God, Emperor, High Priest

(Continued from Page 10)

was named Michi No Miya Hirohito, signifying "a Prince who is going forward in magnanimity and benevolence."

At the age of 8 he entered the elementary courses at the Peers' School and stayed there for six years. On becoming Crown Prince he entered upon his higher education in a special study created in the Crown Prince's palace.

As a pupil at the Peers' School the Prince, in conformity with both the Samurai and imperial tradition, lived a rather Spartan life. He arose at 6 o'clock, walked to school, where the entire day was devoted to study and exercises. His teachers were careful not to make any distinctions between him and the other students. Then to bed promptly at 8 o'clock. These early, strictly regulated days formed the methodical habits which regulate his days today.

The culmination of the Crown Prince's education was the six-month trip to Europe which he undertook despite the great popular outcry against such an unprecedented step. In the course of it he visited Hong Kong and Singapore and stopped in Egypt to admire the pyramids, as ancient as his dynasty, and then proceeded to London where he was received by King George V and the British public with all the honors due a distinguished visitor of the state. In speeches at the Guild Hall and elsewhere he repeatedly expressed his pleasure and thanks at the warm welcome accorded him.

After a visit to Scotland he proceeded to Paris and Brussels and visited the World War battlefields including Louvain, Verdun and the Somme, paying homage to the Allied war dead, including Americans. On the return trip he stopped at Rome where he visited the Italian King and the Pope.

Empress Nagako is the daughter of the late Field Marshal Prince Kuniyoshi Kuni, a member of the imperial family.

THE Emperor's life is marked today by austerity, frugality and a most conscientious devotion to the affairs of state. Most of his time is spent in the inner recesses of the imperial palace situated in a vast park in the heart of Tokyo, surrounded by ancient, picturesque moats and walls that at one time guarded the castle and today keep out the public.

The new palace itself, while made of choicest wood and finished in the most exquisite Japanese style with rich lacquer work and priceless brocades, is more a Japanese mansion than a palace of the type flaunted by European royalty, and when as Crown Prince the Emperor visited Versailles he marveled at its extravagance.

The Emperor still rises at 6 o'clock and as in the days of his youth dispenses with all valet service. He shaves and dresses himself and then worships the spirits of his imperial ancestors. At 7 o'clock he breakfasts with the Empress in simple but mostly foreign style—fruit, oatmeal, ham and eggs, toast and coffee. Afterward he reads the

newspapers which are brought to him as published, including the principal English language dailies, and he frequently questions the Chamberlain at the morning audience about articles he has read.

Morning audiences begin about 9:30 in the front office with the Grand Chamberlain, the Chief Aide de Camp and the Lord Steward to the Empress in attendance. Wednesday forenoon is the date for the Privy Council session which the Emperor always attends and Thursday forenoons are devoted to general audiences which in a year reach 3,000 to 4,000.

Other affairs of state take up the time on other days till noon when lunch is served. Often there are guests, either members of the imperial family or high officials. But both luncheon and dinner, which may be either Japanese or foreign style, are very simple and follow the pattern of one soup and three dishes. Emperor Hirohito neither smokes nor drinks.

By one o'clock the Emperor is back in the front office attending to further affairs of state. If these permit he takes exercise between two and four o'clock. He used to alternate between golf on the palace course and riding for which a covered ground was provided for rainy days. But since the outbreak of the Manchurian "incident" he has given up golf entirely which has put that sport under a cloud in all Japan, and often he is too busy to ride.

After exercise the Emperor bathes and returns to work. By that time documents completed in the Ministries during the day begin to arrive for sanction. These he peruses carefully and often puts some aside for further inquiries. But he is a believer in a clean desk and either signs or himself affixes the imperial seal as required until all documents are disposed of. These are piling up now at such a rate that often dinner has to wait.

Ordinarily, however, the Emperor returns to his private apartments around 6 or 6:30 to join the Empress and their children at dinner. The evening may be spent in reading or listening to the radio which, together with newspapers, are virtually his only direct contact with the world at large.

MOST often, however, he devotes the evening to biology, which is his one pet hobby. He is an authority on the subject, especially on marine biology, and is constantly on the lookout for new specimens. Visiting biologists are his favorite guests. However, the Emperor continues methodical studies in other subjects. He frequently listens to lectures by outstanding authorities on political science, jurisprudence and political economy and reads copiously in history and geography. He, like other members of the imperial family, always participates in the annual nationwide poetry competition in which the topic is set by the Emperor though imperial poems are not subject to prize awards.

The Emperor conducts numerous religious services and festivals in the palace of which there are about sixty in a year, besides visits to shrines. Further-

more, there are numerous visits to various localities. As great events each year there are the grand military and naval manoeuvres at which the Emperor shares all kinds of weather with the troops. On such occasions he will stand rigid for an hour and more reviewing a parade. Footprints on a white cloth during one rainy parade lasting one hour and twenty minutes showed that the Emperor had not budged one inch. This so impressed the populace that it petitioned for permission to make a model of the imperial footprints in memory of the occasion.

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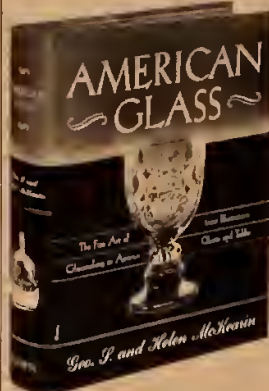
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AMERICAN MISSIONARIES HOLD POSTS DESPITE WARS

NEW YORK, April 26. (AP)—American missionaries are sticking by their posts, where they can, all over the world.

This is the impression gained after conversations with missionaries in the field and with various mission headquarters in this country.

Despite wars and disruption of communications, American mission personnel is working even harder than during more peaceful times.

The job today is bigger because of war.

According to publications of the International Missionary Council in New York, there are 11,000 Americans engaged in missionary work in other parts of the world.

Their work is described as having been little affected by current hostilities except in the Far East, where the scope of American missionary endeavor is largest and where undeclared war has been going on for nearly four years.

CHINA HOT SPOT

Only women and children have left Egypt, for instance. In other parts of Africa, in India, Syria and elsewhere, mission work continues without interruption. An exception is Ethiopia where Italian conquerors soon expelled all foreign missionaries except Germans.

Even in China, hottest spot for the American missionary today, only women and children, together with men whose furloughs are due, are coming home unless forced out by local conditions.

This despite the fifth warning by the State Department recently, which this time "urgently" advised men not vitally needed to evacuate the Far East.

To the missionary, it seems that if he ever was needed, he is needed now.

VARIOUS DUTIES

American missions today teach Christianity by precept more than by evangelism. They maintain hospitals, run schools varying from kindergartens to universities, operate relief camps, promote local industries, teach farmers better methods of producing crops and livestock and in general do what they can to help bewildered populations carry on when the ravages of war roll over them.

While appreciative of the State Department's concern for his safety in advising evacuation, the missionary always thought he ought to go on dispensing what relief he could to a stricken population who, he believed, needed it more than ever before.

Latest figures on the evacuation of American missionaries from China and Japan show that only 87 had left China and

39 from Japan by last December. About 50 more in China and 20 more in Japan were definitely planning evacuation at that time.

JAPAN OPPOSITION

Missionaries of all creeds and nationalities have been forced to leave the Japanese-owned island of Formosa, the last having left last month.

They say they believe they face "the beginnings, at least," of a similar process throughout Korea, Japan proper, and in many of the occupied areas of China.

They explain that arrests and acts of intimidation against their Chinese constituents in occupied China, climaxed by the recent execution of 13 Chinese of the American Church of the Brethren Mission in Shansi Province, have resulted in the closing of some missions.

CHINESE OFFER

Some of the missionaries are going or planning to go to free China. The Chinese government in recognition of the services American missionaries render to the war-terrorized people, has offered to pay the traveling expenses of all who will move to unoccupied territory. Many government leaders like Generalissimo Chiang Kai-shek are Christians.

Aside from regular relief and educational work, American mis-

sionaries in free China are taking an active part in the movement for industrial co-operatives—a system of small, dispersed factories and workshops run on a co-operative basis to utilize local products for national needs.

AID EDUCATION

American missionaries of many denominations co-operate to maintain 11 universities and colleges, not to mention a large number of primary and high schools throughout China. Their total enrollment today is up nearly 50 per cent compared with 1936.

Some have stood their ground in occupied China. Outstanding among these is Yenching University at Peiping, where all staff members regularly contribute at least 10 per cent of their monthly salaries to relief work.

Others have moved to free China and have resumed work in an entirely new field. Still others have taken refuge in the foreign protected areas of Shanghai and Hongkong.

All are giving an American education to more Chinese than ever before.

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Statement made by Bishop Chung Choon Soo, of the Korean Methodist Church, Keijo, Chosen, October 2, 1940, and adopted by
THE GENERAL BOARD of the KOREAN METHODIST CHURCH

It is urgent and proper that our Christians realize the true spirit of our country and the policy of amalgamation of Japan and Chosen (Maisen Ittai) as the people behind the guns; therefore we, the General Board of the Korean Methodist Church, hereby take lead in deciding upon and putting into effect the following:

REFORM PLANS for the CHRISTIAN CHURCH

I Right Guidance of Thoughts.

1. To cause to understand the principles of the NEW ORDER in East Asia and the amalgamation of Japan and Chosen.
2. To make (our people in the churches) understand that the Christian idea of brotherhood is realized in the principle of "eight pillars under one universe". (N.B. "Hakke Ichiu" or universal family idea, ascribed to Jimmu Tenno, Founder of the Empire, 2,600 years ago.)
3. To make (our people) understand the unity of patriotic loyalty and the Christian ideal of sacrifice.
4. To forbid the idea of the sovereignty of the people as contrary to the national polity of the Empire.
5. To oppose individualism that has degenerated into selfishness.
6. To oppose the idea of liberty which has degenerated into a devouring of the weak by the strong.
7. To extirpate cruel and irreligious communism.

II Reforming Education

1. National Polity shall be taught in
 - (a) Theological Seminary
 - (b) Colleges and professional schools
 - (c) Middle and primary schools through the ethics courses.
2. Military Training
 - (a) Military training shall be given in the Theological seminary.
 - (b) New emphasis shall be placed upon it as already taught in ~~the~~ colleges and middle schools.

Errata. Maisen Ittai should be in " " quotation marks
the should be inserted after Jimmu Tenno. E.W.K.

3. Theological Education

The Gospel (Christ's teachings and example) shall be the fundamental basis of theological training, separating therefrom Jewish history and pagan thoughts and usages which have crept in on the path of western cultural progress, and giving a clearer exposition of the Gospel by the traditions and philosophies of Oriental saints.

III. Social Education

1. Disseminating ~~and Upholding the~~ and Upholding the IMPERIAL Way: this shall be done by

- (a) By attendance at shrines,
- (b) In the church organs,
- (c) By printed matter,
- (d) By lectures,
- (e) By discussion group meetings,
- (f) In bible study classes,
- (g) In special evangelistic meetings,
- (h) In personal preaching, etc.

2. Defence against Communism, National Defense:

- (a) By means of the Union of National Spiritual Mobilization Movement
- (b) By patriotic societies in the churches.

IV. Support of the Army

- 1. Church members should be encouraged to enlist voluntarily in large numbers.
- 2. To make church members understand the meaning of military duties.
- 3. Church members should do their utmost to prevent espionage.

V. Unified Control of Organizations

- 1. The Korean Methodist Church and the Japan Methodist Church shall bring to reality their union.
(See report, Unification Comm.)
- 2. The Korean Methodist Church and its organizations, men's and women's work, receiving financial support from abroad, shall become independent of such support.
- 3. Churches and institutions shall avoid placing in a position of leadership or representation, any foreigner.
- 4. The Methodist Theological Seminary shall be entirely made over.

5. The Central Council which is organized with the Methodist Missionsshall be dissolved. (but a committee of five, of whom one shall be the Bishop, shall be chosen to contact the missionary group.)
6. In order to put into effect the above articles an executive secretariat of appropriate size shall be appointed by the Bishop.

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Declaration.

The Chosen Presbyterian Church passed a resolution at the 27th General Assembly # in 1938 to participate in shrine ceremony and a resolution at the 28th General Assembly to participate in the total national force movement and settle relations with the European and American missionaries, while at the 29th General Assembly in 1940 it passed a resolution to ~~revise~~ the constitution and establish a new system, for which a central standing committee has been established. Based on these resolutions we have determined our tenets and policies and publish this declaration to make ourselves clear at home and abroad.

November, 1940

Standing Committee of
Chosen Presbyterian Church

Guiding Principles

I. General On the basis of the fundamental idea of a corporation, we are resolved to follow the direction of the authorities, to give up past misguided reliance on Europe and America in conformity with the state policy, and to purify and amend the Japanese Christianity, and at the same time to encourage the followers to render disinterested services in their respective business circles and go straightforward as loyal subjects of the Empire with one mind and united strength for the establishment of a new order in East Asia.

II. Essentials

(1) We are resolved to set ourselves free from the past principle of reliance on Europe and America and establish a purely Japanese Christianity.

(2) We are resolved to get back educational, biblical, and all other institutions in Chosen under management of foreign missionaries and make them self-supporting institutions and have the foreign missionaries, who are now in a position of directors, retire.

(3) We are resolved to make radical reforms in the constitution, rituals, evangelization and all other structures.

III. Methods of Practice

(1) Thorough observance of national constitution.

(a) The Christian schools, staffs, and students, like all secular schools should participate in shrine ceremony.

(b) A flag pole should be put up in front of each church and flags provided in all the followers' houses, and flags should be put up on all the national holidays and other public ~~occasions~~ occasions.

(2) National Doings

(a) Bowing toward Imperial Palace.

(b) Singing National Anthem on national holidays and in other ceremonies.

(c) Reciting the Imperial Subjects' Oath.

IV. Reform of Structures.

(1) Establishment of a foundational juridical person of a central organ to unify and improve all undertakings.

(2) Amendment of the rules for allotting duties to the church authorities.

(3) Only subjects of the Empire are qualified for membership of the central organ.

(4) Preachers are licensed by the General Assembly.

This sheaf of documents looks formidable, but one who wants to understand the situation in which I, and the other Presbyterian missionaries in Chosen, are to do our work in 1941---assuming that we remain here and work, and we do not wish to remain and not work--- should read them all carefully. Their order is:

Changes in the Japanese Church---September 25th
Statement presented by the Korean Bishop of the Korean Methodist Church, and adopted by the General Board of the Methodist Church--October 1.
Declaration of the Standing Committee of the Korean Presbyterian Church, which acts ad interim for the General Assembly -- Early November.
Foundation of the TRIAL NATIONAL FRONT by Presbyterians in Chosen. Early December.

The latest document is the following, an action of the Seoul City Presbytery:

December 20th.

Resolution Concerning Missionaries
hereby

You are ~~XXXX~~ informed of the ~~XXXX~~ following action taken at the 17th regular meeting of the Kyung Sung Presbytery.

Missionaries should co-operate with the declaration of the Standing Committee of the Chosen Presbyterian Church and that of Kyung Sung Presbytery.

In case of non-compliance, the right of membership (in the Presbytery) will be forfeited.

This action shall be transmitted to the missionaries in an official letter.

Chun Pil Gon,
Moderator of Kyung Sung Presbytery.

(This regular meeting was held early in December. I did not attend. The occasion for this letter was a special meeting of Presbytery called for the evening of December 28. 1940.)

1940---Soon after he reached Japan, Bishop Abe presided at conference of leaders of the Japanese Methodist Church, which voted to urge that missionaries do not generally leave Japan now.

Yesterday morning I met the Moderator by chance, and told him I could not be present at the Presbytery meeting. I had already told the stated Clerk that I could make no reply to the letter, but could not attend the meeting. The Moderator told me, with very evident sincerity: "It would be as much to sign that letter as it did you to receive it, but you know the situation".

In this Presbytery, Rev., who retires from the Mission in 1941, will be leaving soon in the spring, and I, the only missionary left. of us has had a vote or has taken part in any of the in the past year.

December 21, 1940

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MAI-IL SHIN BO November 10, 1940

DECLARATION

The Chosen Presbyterian Church passed a resolution at the 27th General Assembly in 1938 to participate in shrine ceremony and a resolution at the 28th General Assembly in 1939 to participate in the total national force movement * and settle relations with the European and American missionaries, while at the 29th General Assembly in 1940 it passed a resolution to revise the constitution and establish a new system, for which a central standing committee has been established. Based on these resolutions we have determined our tenets and policies and publish this declaration to make ourselves clear at home and abroad.

November ---, 1940, Standing Committee of the Chosen Presbyterian Church.

GUIDING PRINCIPLES

I. General On the basis of the fundamental idea of a corporation, we are resolved to follow the direction of the authorities, to give up past misguided reliance on Europe and America in conformity with the state policy, and to purify and amend the Japanese Christianity, and at the same time to encourage the followers to render disinterested services in their respective business circles and go straightforward as loyal subjects of the Empire with one mind and united strength for the establishment of a new order in East Asia.

II. Essentials

(1) We are resolved to set ourselves free from the past principles of reliance on Europe and America and establish a purely Japanese Christianity.

(2) We are resolved to get back educational, biblical, and all other institutions in Chosen under management of foreign missionaries and make them self-supporting institutions and have the foreign missionaries, who are now in a position of directors, retire.

(3) We are resolved to make radical reforms in the constitution, rituals, evangelization and all other structures.

III. Methods of Practice

(1) Through observance of national constitution

(a) The Christian schools, staffs and students, like all secular schools, should participate in the shrine ceremony.

(b) A flag pole should be put up in front of each church and flags provided in all the followers' houses, and flags should be put up on all national holidays and other public occasions.

(2) National Doings

(a) Bowing toward the Imperial Palace.

(b) Singing the National Anthem on national holidays and in other ceremonies.

(c) Reciting the Imperial Subjects' Oath.

IV. Reform of structures

(1) Establishment of a foundational juridical person of a central organ to unify and improve all undertakings.

(2) Amendment of the rules for allotting duties to the church authorities.

(3) Only subjects of the Empire are qualified for membership of the central organ.

(4) Preachers are licensed by the General Assembly.

V. Establishment of a committee for the revision of Constitution, doctrine, and laws.

(1) Modification of the constitution committee established in accordance with the resolution passed at the 29th General Assembly to accelerate the drafting of the constitution.

(2) Reconsideration of doctrines, laws, rituals, etc. so as to remove all that are democratic and establish a purely Japanese Christianity.

(3) Examination of hymnals, Christian books and publications to amend all words and phrases which conflict with the national constitution.

VI. Institutions

(1) Arrangements should be made to re-educate workers, and gather pastors, elders and other workers together from time to time and encourage them to participate in shrine ceremony, to improve the knowledge of the situation, join the total national force movement, and prevent communism and espionage, and make efforts in all other ways to culture the spirit of Japan.

(2) Issuance of an organ paper and other publications. Efforts should be made to improve the existing organ paper and set forth the national constitution and the knowledge of the situation in all publications.

VII. Retrocession of Institutes

(1) Arrangements should be made to get back all the educational, medical, social and other institutes, and make the missionaries retire.

(2) Arrangements should be made to get back copyrights of Bibles, hymnals, and all other religious works published by the missionaries.

VIII. Financial independence

The financial aid from the Board of Foreign Missions and individuals in America should be declined and efforts should be made to establish a strong foundation to manage all the institutes got back from the missionaries.

IX. Relation with the Christianity in Japan.

Arrangements should be made to maintain close relations with the Japanese Christianity in Japan, for which purpose interchanges of personnel should be made for training workers, and interchange of various Committees should be made for leading all undertakings, in order to co-operate for consolidating the Japanese Christianity in support for the establishment of a new order in East Asia.

Notes by E.W.K. This is not my translation, but is accurate. I have copied the capitalization and punctuation, tho in some places they might, in my opinion, have been improved. I did capitalize "National Anthem" in III (2). In VII and VIII I think that "institutions", not "institutes" should be used.

I used "General Assembly" in place of "convention"

*I Think this refers to the Spiritual Mobilization Movement".

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From the Keijo Nippo December 7, 1940

THE FOUNDATION OF TOTAL NATIONAL FORCE UNION BY PRESBYTERIANS IN CHOSŌN

The formation of a Total National Force Union by the Presbyterian Church, which has 360,000 followers and which has been reorganized as a purely Japanese Christianity, was celebrated at the Citizens' Hall on the 6th instant at 2 P.M., and about 800 representatives from the Presbyterian churches in Chosen were present. Among the guests were Vice Governor-General Ohno, Keiki Provincial Governor Suzukawa, Director Kurashige of the Intelligence Department of the Chosen Army, Director Mitsubishi of the Police Bureau and Director Shiohara of the Educational Bureau.

The Presbyterians, young and old, and mainly women, came to the hall before time and all were in high spirits and showed a strong expression of patriotism as Christians under new system. At the appointed time the meeting was opened with bowing toward the Imperial residence, praying for the Imperial Army, singing the national anthem and reading the Imperial Rescript for the 2600th anniversary of the Imperial Era. Pastor Kwak, chairman of the meeting, read ceremonial address, Vice Governor-General Ohno gave an address, and Keiki Governor Suzukawa and Director Kurashige of the Intelligence Department of the Chosen Army made congratulatory speeches. Pastor Cho read the following resolution, and the meeting was closed with singing the 2600th Anniversary song, raising three banzai, and music played by the students of the Chosen Christian College. The meeting closed, all the Presbyterians present went to the Chosen Jingu and made obeisance and reported the formation of the Union of the Total National Force Movement.

RESOLUTION

The establishment of perpetual peace in the Orient and the extension of the Imperial plan of the hakko-ichiu are an immovable ~~policy~~ policy of the Empire. It is three years and a half since the holy war was started and the world is now in a situation of a great change. The Three Power Alliance of Japan, Germany, and Italy has been established and the basic treaty of Japan and China has recently been concluded and the joint declaration of Japan, China, and Manchukuo has been published, and the Empire, with a great resolution, has been proceeding straightforward for securing the co-prosperity circle of the Great East and establishing a new order in the world. On the basis of our reform plans previously published, we, Chosen Presbyterians, are resolved to give up the principle of reliance on Europe and America and reform our Church as a purely Japanese Christianity, and ~~we~~ we take oath that we strongly cooperate with faith and love hereby in the propagation of the Gospels and solidify our union and render disinterested services in our respective business circles for the establishment of a new order in East Asia and lighten the Imperial anxiety.

Dec. 6, 1940

CHŌN PRESBYTERIAN CHURCH.

Notes by T. K. Hakko-ichiu is an expression used by Jimmu Tenno, the first Emperor. It means literally "eight corners under one roof", and is variously interpreted to-day.

I am told that this meeting was called by the Standing Committee of the Korean General Assembly, and attended by delegates from each presbytery, about 200 in all. No action was taken aside from this resolution, but the speakers strongly urged avoidance of relations with the missionaries, increased zeal in Shrine attendance, and more loyalty to the State. One report spoke of it as a *meeting to organize the South Korean Presbyterian Church from the "Hakko-ichiu" / "Fragrant"!*

ALL?

To the Christian who believes that God is able and ready to help in time of trouble and in the solution of life's problems, it comes as a shock to be asked, "Is God in all of your life?"

This is not now in reference to those whose lives have not been presented to our Lord, but to those who are given to His will and yet do not allow Him to exercise His power over what we call "little things"--matters which seem to us to be of little import in even our own "cosmic scheme."

Many of us, however, have in a sense put His help away for a rainy day. Is it possible that we think God is interested only in our big problems, in our weighty troubles, and does not care or at least would rather not be bothered about the small burdens which we all have? God has promised us, in the Person of His Son, our Lord Jesus Christ, that He is "... with (us) always, even unto the end of the world." He is with us at all times, good and bad, in difficulties small and large, in all of our attempts, successful and unsuccessful.

There have been many times in the lives of us all when deep in our hearts we have felt an urgent need of a friend. Someone to whom we could tell of disappointments, of pain, and of sorrow; someone to tell of triumph, of the joy and happiness we felt. Someone closer than even the closest of human companions, the Lord Jesus, knows and understands those feelings. If we think of these events as "little things", too small indeed to concern God, we belittle His love for us. "He that spared not His own Son, ... how shall He not also, with Him, freely give us all things." Rom. 8:32.

Let us, then, not keep the comfort and help of God for the "big moments" but let Him come in "to the level of everyday's most quiet need, by sun and candle-light."

--Joseph H. Boutwell, N. U.

A REPORT

"And when they were come, and had gathered the Church together, they rehearsed all things that God had done with them, and that He had opened a door of faith unto the Gentiles" Acts 14:27

December 28th to the 31st, the occasion of the national convention of the Foreign Missions Fellowship, saw also the first convention of the C.M.S. at New York City. Representatives from New York, Philadelphia, Albany, and Chicago met and became acquainted both in meetings and informal luncheons. Though only a small number were present, the Lord's blessing was definitely felt.

The spiritual situation in the medical profession and the consequent responsibility of the Christians in the medical schools and profession were considered, and the work that is being done throughout the country was discussed.
(continued on page 2)

MIMEOGRAPH

"But let him ask in faith, nothing wavering."
Jas. 1:5a.

We can scarcely believe our eyes, but there it sits--a fine rebuilt, semi-automatic, hand-fed Mimeograph. And it belongs entirely to the C.M.S.

As you read in an earlier issue, we have previously been indebted to the Fourth Presbyterian Church of Chicago for the mimeographing of the CMS NEWS, but being convinced that it was the Lord's will for us to be self-supporting in this as in other parts of our work, we asked in faith, believing, and the answer was graciously--and promptly--given.

As we asked before that you join in prayer with us, we now ask that you join in praise with us.

AN APPRECIATION We wish to ex-
(continued on page 2)

Report (cont.) Those of the New York area felt led to start a definite work in Greater New York and are planning for a banquet to be held on January 29th. Those from Philadelphia, Albany, and Chicago were encouraged to return to their respective areas and do their part in reaching their fellow medical men.

Appreciation (cont.) press our sincere appreciation to the Fourth Presbyterian Church for their kindness in mimeographing previous copies of the CMS NEWS.

AN UPSET Together with the other Medical Schools of the land, Northwestern has adopted into its curriculum various studies concerned with conditions which will present themselves to graduates when they step into Uncle Sam's Armed Service as Doctors. One such course, Elements of Chemical Warfare, is scheduled for one o'clock Saturday p.m., the time regularly occupied by our Chicago meeting of the C.M.S.

It was thus necessary for the society to resolve the situation by voting for the C.M.S. members of the various schools concerned to hold separate weekly meetings on their own campuses. In addition, the composite group will meet at a restaurant in Chicago's Loop one Saturday evening each month. The men are asked to invite their wives or other guests who might like to attend.

These arrangements will be in force until further notice.

THIS IS WHAT THEY SAY

Temple University--From Earl E. Newhart, comes the word that at Temple Medical School a Bible study group has just been started with Dr. Thomas Durant, a Professor of Medicine at that school, as the leader.

University of Pennsylvania--has its own small prayer group and Bible study hour, according to W. Edward Torrey, Jr. He feels sure that God is working with us both in reaching those who profess the name of Christ, and those who have not done so among our student body."

Kentucky--H. J. Elliott, M.D. of the Red Bird Evangelical Hospital of Beverly says, "While I was a student in the University of Buffalo Medical School, four of us there started a similar group which functioned for about two years....Now I am serving my second year here in the Mountains of Southeastern Kentucky, where there is a real field for service."

New York--Another member of this Buffalo group, H. Ward Hyslop, M.D., is Resident in Pediatrics in the Sea View Hospital, Staten Island, New York.

San Francisco--Back to the west coast we go, where from Harlen M. Parker we hear, "My room-mate and I are both Christians and are both second-year students at Stanford University School of Medicine. We both can testify to a vital, experimental knowledge of salvation through faith in Jesus Christ."

La Grange, Illinois--John A. Gardiner, M.D., states his appreciation of the CMS NEWS and wishes that time allowed his attendance at our meetings.

Oregon--is represented by R. J. Van Cleave, M.D. He writes, "It is indeed a wonderful thing to see how the Christian Medical Society has grown from a small group, meeting in our rooms once a week....As I look back upon my years at Northwestern the time spent at these meetings is the high point. It was through the influence of their fellowship that my heart and mind remained stayed upon the Lord, and it was the feeling of this need of fellowship in medical school that inspired the starting of this Society." Dr. and Mrs. Van Cleave have a daughter of four and a son just past three.

Chicago--Dr. L. Edwin Barnes sends us greetings with the prayer, "The Lord bless and keep thee."

Lennoxville, Quebec--Dr. W. J. Klinck thanks us for sending the CMS NEWS throughout the year.

PRINTING SERVICE If any local group desires to send out announcements for meetings, the CMS NEWS (continued on page 3)

Printing Service (cont.) will print such notices on government postal cards and mail these cards to you for addressing at a nominal charge to cover postage and stencils:

First 50.....15¢
Additional 50's....5¢
(Plus 1¢ for each card)

Address inquiries to C.M.S., Box 131, Chicago. Enclose with order a facsimile copy and specify the number desired. Please allow ample time for slower service of third class mail.

AN APOLOGY The CMS NEWS regrets that the author's name was omitted from the editorial in the December 1941 issue. The article entitled "Which?" should have been credited to John D. Frame, Jr., President of the Chicago Student Section.

DON'T FORGET THESE MEETINGS: Doctor, Student

Greater New York: Inquire from Mr. George Kollmar for information.
50 Haven Avenue, New York City.

Philadelphialand: C.M.S. meets for Scripture study and fellowship.
Rm. 1203, 1930 Chestnut St., 4th Sunday, 4:00-5:00.

At Temple U. Med., Dr. Durant's Bible study group.
Inquire from Mr. Earl Newhart, 1230 W. Hilton St.

Chicago Sections: University of Illinois group meets Monday at 1:00
in Rm. 309.

Northwestern University group will be notified by mail.

Physicians' Section will meet upon notification by mail.

We print the above notices for those in the specified areas as an invitation to attend meetings and for those who do not live nearby that they may pray for the work. We will print notices of your area and group if you will notify us of your activities.

What's new?
We depend on you.

CHRISTIAN MEDICAL SOCIETY (National)

CONSTITUTION

ARTICLE I.

Name and Purpose

- Section 1. The organization shall be called the Christian Medical Society.
- Section 2. The purpose of the organization shall be:
- (a) To aid Christian physicians, medical students and others in the medical profession, to gain the mutual strength, encouragement, and blessings to be attained in meeting with one another.
 - (b) To present a positive witness of God our Father and our Saviour Jesus Christ to the medical profession.

- Section 3. The position of the members of the organization is as follows:
Statement of Belief

We believe:

- (1) In the verbal inspiration, original inerrancy, and final authority of the Bible.
- (2) In the unique Deity of our Lord Jesus Christ.
- (3) In the representative and substitutionary sacrificial death of our Lord Jesus Christ as the necessary atonement for our sins.
- (4) In the presence and power of the Holy Spirit in the work of regeneration.
- (5) In the resurrection of the crucified body of our Lord and that blessed hope, His personal and imminent return.

ARTICLE II.

The Local Societies.

- Section 1. Local societies, composed of three or more physicians, medical students, and others in the medical profession may be organized where such desire to meet together. The societies may organize in groups as is geographically and functionally convenient.
- Section 2. Membership in the local society shall consist of physicians and/or students and/or others associated with the medical profession, who subscribe to the above given "Statement of Belief."
- Section 3. In the conduct of local affairs the society shall be autonomous except as otherwise provided. It may have its own rule in the matter of officers, program, finances and similar problems which may arise.
- Section 4. In national affairs the local societies shall have the following powers:
- (a) Each society shall elect a Corresponding Secretary who shall transact all business between his society and the Executive Committee, hereinafter described.
 - (b) Each may present policies and make recommendations to the Executive Committee, in matters that involve the organization as a whole.
 - (c) By a 3/4 majority vote of an individual society each may request a referendum on any action of the Executive Committee.
 - (d) Each society may nominate members (irrespective of local affiliation) to the Executive Committee.
 - (e) Each society shall conduct balloting for the election of members of the Executive Committee from among the nominees presented by the Nomination Committee and the local societies.
 - (f) The local societies shall determine the policies of the Christian Medical Society by voting on the policies and plans suggested by the local societies and by the Executive Committee.
 - (g) Voting on national issues shall be on a popular basis and except where otherwise provided, a majority of the votes cast shall be required for the confirmation of a measure.

ARTICLE III.

The Executive Committee.

- Section 1. The Executive Committee shall be formed of five members elected by the popular vote of the membership of the local societies.
- Section 2. Nominations for the office of Member of the Executive Committee shall be as follows:
- (a) Two and one-half months before the end of the business year, the

chairman of the Executive Committee shall appoint a Nominating Committee of three from the organization outside of the Executive Committee.

(b) Nominations may also be made by the local society.

- Section 2. At the beginning of the year the committee shall choose its own officers. These shall include a Chairman, Secretary, and Treasurer.
- Section 3. The committee shall carry out the policies of the Christian Medical Society (National) by means best suited to meet the purposes of the organization.
- Section 4. It shall be empowered to receive and disburse any funds which may accrue to the organization.
- Section 5. It shall grant charters to local societies at its own discretion upon application. This shall be done not sooner than one month following advertisement of such application in the "CMS NEWS", hereinafter described.
- Section 6. It shall issue certificates of membership in the Christian Medical Society (National) to:
- (a) members of the local societies who subscribe to the "Statement of Belief" and the purpose of the organization as given above.
 - (b) non-voting members unaffiliated with any local society who shall be designated as "members-at-large."
- Section 7. The committee shall make reports to the local societies as follows:
- (a) An annual report at the close of each business year giving the activities of the organization for the year. This shall include a list of the names and addresses of all local societies and the membership strength of each, a summary of the program of the preceding year, suggestions and recommendations for the coming year, and other notes which may be of general interest.
 - (b) The report of the Nominating Committee together with nominations made by the local societies for the office of members of the Executive Committee, which shall be made at least a month and one-half before the end of the fiscal year, and shall include a statement as to the qualifications of the nominees.
 - (c) Prompt reports as to the results of balloting on matters submitted to the local societies with a tabulation of the votes according to societies.
 - (d) Other reports which may be necessary on occasion.
- Section 8. The Executive Committee or its designated agents shall publish the official organ of the Christian Medical Society (National), to be known as the "CMS NEWS."
- Section 9. Three members of the Committee must be present at a meeting if formal business is to be transacted except as otherwise provided.
- Section 10. Any measure to be submitted for consideration by the local societies originating with the Executive Committee shall be voted upon by the whole committee.
- Section 11. The Executive Committee shall present amendments to the constitution for consideration by the membership:
- (a) upon the request of two-thirds of the corresponding secretaries.
 - (b) upon its own initiative.
- Section 12. The business year of the Executive Committee shall end on December 31.

ARTICLE IV

Amendments

- Section 1. ~~Three-fourths~~ of the popular vote shall be required for ratification of an amendment to the constitution.

WHICH?

To the Christian living in the world comes the responsibility of letting his light so shine before men that they may see his good works and glorify his Father in heaven. In time of war, when hatred of the enemy rules, when any action whatsoever, even though directly forbidden by God's command, is considered right if done for one's country, it is more important than ever for the Christian to remember this responsibility.

To each of us comes a challenge. As Christian physicians and medical students, committed by our Lord's teachings and by our medical ideals to value life highly, how can we best demonstrate our adherence to these teachings and ideals?

The challenge must be met personally, as must all problems in the Christian life. Each Christian bases his salvation on personal faith in a personal Savior. Each prays daily for guidance in his walk. Similarly, each must follow God's will for him in the present world travail.

To one, this Christian duty may mean subjecting himself to his government's will in the prosecution of the war; to another it may be the abstinence from any active part in the war. For all, it must include absolute honesty, a love of the brethren transcending such contrasting convictions, and a continual desire to preach the Gospel, instant in season and out of season.

Hard days lie before all of us. May God strengthen our hands, placing His everlasting arms beneath us, and enabling us to continue His work here, till Jesus comes.

THIS IS WHAT WE HAVE BEEN WAITING FOR

We are looking forward to the time when we can announce a National Convention; however, even though we cannot do that much at this time, we can announce a "Small-Scale Convention"!

Where: National Bible Institute, 340 West 55th St., N.Y.C.

When: Sunday, December 28, 1941 at 5:00 P.M.

Who:: This depends on YOU!

All Christian physicians and medical students are invited. It is hoped that as many as are able will take this opportunity to meet other Christian men and women of the profession.

ALL from Metropolitan New York and New Jersey ought to be there.

MANY from Philadelphia should make an effort to attend.

ONE from Chicago will be present.

Why don't you come so that we can meet you? You can tell us about your work and hear about what we are doing. You can join with us in prayer and help us bring Christ to the medical world.

U. OF OREGON MED. SCHOOL

"We have been meeting with an outside speaker each Friday noon. About five or ten generally come. The Lord has blessed us greatly."

Douglas Taylor

PHYSICIANS & STUDENTS

Philadelphialand: C.M.S. meets on the fourth Sunday of the month. Rm. 1203, 1950 Chestnut St., 4:30 to 5:30.

Chicagoland: C.M.S. meets on the last Sunday of the month. Presbyterian Hosp., 3:00 P.M.

In Korea

Last summer a little slip of a woman, Miss Aletta N. Jacobsz, and her companion, Miss Eunice Marais, came to Korea for a vacation from China. They are both from South Africa and as their names indicate are respectively of Dutch and French ancestry. Miss Jacobsz who is in her early thirties had been a teacher in a Dutch Reformed Missionary Training School and was visiting the Orient with Miss Marais whom she had led to Christ and who had recently come to China as a missionary.

At Whajinpo where they were vacationing, cottage prayer meetings for the deepening of the spiritual life were held daily, led in turn by different missionaries. Miss Jacobsz was asked to take a meeting, and to those who were present it was evident that she was a woman of special gifts and had experienced the power of God in a remarkable way. She was then requested to conduct a week's meetings and as a result many were blessed.

Among those who attended the meetings were members of the Southern Presbyterian station at Kwang Ju who decided upon their return home to get these young women to come to their station for a Bible Conference. At first it was thought that five days would be sufficient but later was changed to ten. Dr. L. T. Newland of Kwang Ju writes thus about the revival that took place.

"She (Miss Jacobsz) is the only person I have ever met to whom the Lord is as real and close a friend as any human friend. I have read of the rapturous love of certain great souls for their Lord

1190
but in Miss Jacobsz for the first time I met such a person...

"Her methods are simplicity itself. She just brings the Book to bear upon a life. She does not argue or plead but just asks that you be honest enough to heed what God says. She works among church leaders who claim to be consecrated already and trained in Bible teaching. With charming humility she disclaims every new or deep discovery in Bible truths; she only asks that you take God at His word and let Him tell you what is the matter with your life.

"We discovered that God is a Father who does not accept the blanket statement, 'I am a great sinner,' but asks gently and searchingly, 'What sins?' When you sit down with pencil and paper and God's Word and try to write down what God considers sins then you are terribly enlightened and you can cry out with Isaiah, 'I am undone,' or with the publican, 'God be merciful to me a sinner.' To discover one's sins and some of them for the first time is to bring one to the Father for forgiveness and then follows the cleansing, 1 John 1:9. To confess to God was not enough for we found to our dismay that this beautiful, unified station had buried away misunderstandings and jealousies. These things had to be confessed and righted and others whom we had wronged in many ways had to be sought out and written to. We sought out native pastors and leaders and others whom we had judged and criticized and confessed to and found them strangely warm and tender of soul. And so it went. Our homes were made more beautiful; our station was made over and ten of us lay claim with glad humility to a new complete cleansing through the blood of Jesus Christ."

Later, we in Andong heard the following experience of a member of Kwang Ju station from

his wife. When Miss Jacobsz arrived there it was known that she gave private interviews when requested. The wife of Dr. X having been greatly helped by an interview dropped a suggestion to her husband that he seek one. His reply was, "I don't need to talk to any woman about my sins, I know what they are myself." Finally, however, at the gentle persuasion of his wife he did consent to arrange for a conference. As expected, the same thing happened to him that has happened to many others, namely, a realization of the awful deceitfulness of the human heart. I do not remember all the details of the interview but in the main it is as follows. He has given it publicity a number of items.

Miss J.: "Have you considered Matthew 6:33, 'Seek ye first the kingdom of God'?"

Dr. X. "Yes, I know that verse. I preach on it frequently to the Koreans."

Miss J. "Are you willing to face this truth squarely and see if you are actually seeking God's will first in all things."

Dr. X. (after reflecting) "Well, I suppose I'm not seeking God first in everything. Yes, I'll have to admit I'm not really putting Christ first in my life."

Miss J. "Now, Dr. X, since you say you have preached this truth frequently to the Koreans, and you now recognize you are not fulfilling it in your own life, what would you consider anyone who while urging others to do something, is not doing it himself?"

Dr. X. "A hypocrite."

Miss J. "Then how do you characterize yourself?"

Dr. X. "A hypocrite."

Miss J. "Will you please write it down."

And he wrote it down, "I am a hypocrite," and at the end of the conference there was a long, black list of sins that he had no idea had been there, sins that broke his heart and would break the heart of any missionary or Christian worker. How gratefully he now tells of how while praying, repenting of his sin, a deep peace pervaded his soul and wonderful sense of forgiveness and cleansing. Since then he has been greatly used in helping others both missionaries and Koreans into a similarly joyous experience.

After the Kwang Ju revival, meetings for missionaries were held in Seoul and Taiku, and word that something was happening to our fellow workers reached us here in Andong. We considered our need for a revival and then extended an invitation to Miss Jacobsz to come here for a series of meetings. She very kindly consented despite her strenuous schedule and arrived with Miss Marais on Saturday evening, November 11th. They were physically exhausted after having given themselves a day and night in meetings and interviews in Tiaku, and rested on Sunday while members of Kwang Ju and Taiku stations gave their testimonies. Being thoroughly indoctrinated Presbyterians we listened to these testimonies, at least I did, with the attitude of a theological connoisseur. My principle concern was to pigeon-hole these testimonies doctrinally. However, when the meeting was over I found myself occupied not so much with doctrines as with the evident power and presence of God in their lives I wasn't altogether convinced but I couldn't explain away the difference in their lives, for I had known them for years.

We were then introduced to an outline, lists of Scripture references arranged under five headings:

1. God's picture of the human heart.
2. Some of His standards.
3. What my sin cost God.
4. Sorrow for sin.
5. The life God promises and paid for on Calvary.

The plan was for us to go over these Scriptures carefully and write down any sins that we felt applied to our lives. I made a perfunctory attempt at self-examination and did get a few things written down, but as yet it was all on the surface for I haven't begun to go at things seriously. The verses were all so familiar and I had used them so continually in my work it seemed hardly necessary to get worked up about them.

Miss Jacobsz began her meetings Monday evening and from then on for five days we met twice a day, morning and evening, for Bible study and prayer. From the start all of us were challenged by her power. When speaking about God she spoke convincingly, and her remarks about the Lord Jesus came from a heart that was close to His. Listening then to the glories of our Saviour morning and evening, and allowing the searchlight of the Word to fall upon our hearts the rest of the day, brought the inevitable result. In a few days we were so convicted of our sins that tears streamed down our cheeks. I lost the desire for food, and although I had in the past studied about the subject of fasting, I now fasted simply because I didn't want to eat. I was sick with my sin. Moreover, I couldn't sleep, and all one night sat up with my Bible and my God alone craving peace. Through two interviews I saw a terrible pollution of sin in my life and was burdened with

such an unbearable anguish of soul that I prayed with all the sincerity of which I'm capable for God to take my life if he would not cleanse my soul. I had written down several pages of sin which made me wish to die rather than go on living as I was.

At this point I turned to Romans 1:21-32, one of the references on the outline. I had been teaching Romans in a weekly Bible Class to Korean young men, and had taught this passage as the spiritual history of the race, after the tradition of the best commentaries. I had pointed out that in the beginning man knew God and then through not glorifying Him and being thankless, etc., had gradually degenerated into the unmentionable sins listed at the close of the chapter. Now with my heart burdened I read these verses and beginning with the first word. "Because, that when they knew God they glorified Him not as God, neither ~~were~~ thankful, but became vain in their imaginations and their foolish heart was darkened," etc.—it was as though scales fell from my eyes and I saw that this record was MY history. These were the things I had done, and from that moment until this the Bible has been MY Book. It speaks to me personally, and the Saviour it presents is mine: Jesus shed His blood for my sins, There alone with my Bible I had the same experience Bunyan's Christian did, I actually felt the sins lifting from my soul. I wept tears of joy and called my wife to come and look at the truth I had discovered. Oh, what peace, and what joy! I remember saying distinctly, "It makes me love everybody."

Thank God this same experience came to all ten members of Andong station as we repented and confessed our sins and made restitutions. One member in telegraphing the good news very appropriately wired, "Ten Lepers cleansed, all grateful."

Revivals continued in two more stations until a total of nearly a hundred missionary lives were transformed by the grace of God. We therefore feel we must tell those in the homeland the great things the Lord has done and is doing for us, and remind you that He has promised to do the same for all who meet the conditions.

Having been blessed ourselves it was inevitable that the revival should spread to the Koreans. The servants had seen us weeping, they saw meals go untouched, the lights in our houses burning all night, and they wondered what was happening. What was this little women telling these missionaries that made them forego their sleep, refuse to eat and weep? After our blessing we told them, and then they wept, repented, made restitutions, and were blessed. They found, as we had, that no sin was small, that in God's sight so-called small sins were just as effective barriers to holiness of life, and power in service, as were larger ones. Sins that had been excused, ignored, or glossed-over began to take their proper proportions. Little jealousies were seen to be the roots of hatred, and hatred in turn was seen to be the same as murder in God's sight. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." (1 John 3:15). In the light of Matthew 5:28, unclean thoughts were discovered to be as abominable before God as the act of impurity itself. Special meetings were begun immediately in the local churches and the Holy Spirit brought deep conviction of sin, humble repentance, and radiant victory to many.

One of the questions asked invariably by those who hear of our revival is, "What is it?" In answer to that I again quote Dr. Newland:

"When the news got out...(some) said a mild

case of Buchmanism had broken out in that staid station. Others spoke in almost bated breath of it being a Victorious Life movement, while some said in a semi-condemnatory tone, "Your turning Holiness."

"...I do not think the revival we have had in our station can be classified under any of these names. All it was and is, is that a whole station has started studying God's Word just as though each member was the main one in mind when the Book was written and is revealed to him there.

Andong adds a hearty "Amen." God has been in our midst and we gave Him all the glory.

-H. V., Spring, 1940.

"FOR THE WORD OF GOD IS QUICK, AND POWERFUL, AND SHARPER THAN ANY TWO EDGED SWORD. PIERCING EVEN TO THE DIVIDING ASUNDER OF SOUL AND SPIRIT, AND OF THE JOINTS AND MARROW, AND IS A DISCERNER OF THE THOUGHTS AND INTENTS OF THE HEART."

HEB. 4:12.

HOW TO USE THE SCRIPTURE PASSAGES

1. Read slowly and thoughtfully over and over again the passages listed below. Read them prayerfully until the Spirit turns the full force of His searchlight upon your past life and upon the present condition of your heart. Make a list of sins, shortcomings, failures and impurities as revealed by the spirit.

1. God's picture of the human heart, and His names for the sins that spring from it,

Gal. 5:19-21 _____

II Tim. 3:2-5 _____

Eph. 5:3-7 _____

Col. 3:5, 8-15 _____

Titus 1:16 3:2-7 _____

II Peter 2:10-14, 17, 18, 19 _____

Jer. 17:9 _____

Gen. 6:5, 6 _____

Matt. 23:25-28 _____

Ezek. 16:30, 47, 51, 52 _____

Jude 15, 16, 20, 21, 23, 24, 25 _____

Mark 7:20-23 _____

Romans 1:21-32, 2:1-11, 2:21-24, 29 _____

Ezek. 20:42, 43, 44, 36:21 _____

James 3:2-18 _____

II Cor. 7:1 _____

Romans 8:5-8 _____

Psalms 14:3, 17:15, 18:1 _____

2. Some of His Standards.

Matt. 5:41-44; 7:1-5; 6:33 _____

Luke 6:27-46 _____

Matt. 12:46-50 _____

Phil. 2:14; 4:11; 2:5 _____

I Thess. 5:18 _____

I Tim. 2:8, 9 _____

I Peter 3:2-4 _____

Mal. 3:10 _____

Exodus 20:8, 9 _____

Titus 3:2 _____

Gal. 5:22, 23 _____

3. Helps in making a list of sins.

a. All things I have loved, sought or placed ahead of God. Matt. 6:33, Matt. 22:37 (e.g., My Work, family, pleasures, myself).

b. All the sins I have committed against God. (e.g., Attitudes of murmuring, rebellion and lack of quiet submission to His will).

c. All the forms in which self appear. II Tim. 2 and 3 (Self-will, self defense, touchiness, self-pitty, self-comfort, self-ease, etc.).

d. All the things in which I am not quite unspotted from the world; i.e. not separated from worldly pleasures, places of amusement, etc. Any evidence of immodesty or vanity in appearance or dress. Gal. 6:14;

James 4:4, James 1:27; _____

I John 2:15-16; _____

Matt. 6:24; _____

II Cor. 6:17-18; _____

Psalms 14:2; _____

I Peter 3:3-4; _____

I Tim. 2:9-10; _____

e. All my sins against my neighbor, all the ways in which I have broken God's law of love toward Him. James 2:8 (e.g. Resentment, criticism, impatience, deceit, false impression, estrangement, broken promises of confidence, unforgiving spirit and unfaithfulness in correction in love of one who has erred).

James 5:16; _____

Matt. 5:23-24; _____

Luke 19:8; _____

Acts 19:18; _____

Prov. 28:13; _____

f. All that must be put right, past or present, in my home, to servants, church, friends, or enemies. Commence making restitutions immediately until not one thing is brought to remembrance by the Holy Spirit.

g. All the hidden defeats that have never seen the light and perhaps not put right. II Cor. 5:10; I Tim. 3:24.

h. All of my failures in real service as a winner of individual souls. Let His searchlight fall upon my life of service.

11. Read very thoughtfully and prayerfully, under the Spirit's guidance, the passages listed below. Ponder over them until there comes upon you an awful sense of the blackness of sin. Open your heart to a sense of the horror of sin, until its great depths are stirred and deep sorrow of soul leads to true repentance. This will surely come if you wait for it.

1. Passages that tell something of what my sin cost God.

Matt. 26:37-39, 42, 67 _____

Matt 27:26, 28, 29-31 _____
34, 44, 46 _____

Luke 22:22-44, 63, 64 _____

Mark 14:33-36 _____

Zech. 11:12, 13 _____

John 11:33; 19:1-3, 5, _____
28, 34, 37 _____

Isa. 52:14; 53:2, 3, 5, _____
12 _____

Lam. 3:16-19 _____

2. Passages that help to bring sorrow for sin and contrition.

Psalms 6:2, 6, 7; 25:11, 31:9, 19; 34:18;
38:1-10, 17, 18 _____

Psalms 40:12; 41:4; 51:3, 4; 55:4, 5; 69:3-5 _____

Psalms 102:3, 4, 9 _____

Job 42:5, 6; 40:4 _____

Luke 18:13; 15:18, 19 _____

Isa. 6:5-8 _____

Jer. 29:13 _____

III. Under the guidance of the Spirit, make a complete list of restitutions to be made.

IV. Read thoughtfully the passages listed below, noting the life that God Promises and commands. Study these passages prayerfully until the Spirit makes clear that God plans such a life for you. Do not proceed further until you are convinced that He has this for you.

1. Some passages descriptive of the life God promises and Paid for on Calvary.

I Thess. 4:3 (His will) _____

I Thess. 4:7 (His call) _____

I Peter 1:15, 16 _____
(His command) _____

I Thess. 5:23, 24 _____
(His work) _____

Psalms 51:10 _____

Gal. 5:22; _____

Eph. 5:26, 27 _____

✓ Romans 8:37 _____

✓ Gal. 2:20 _____

✓ II Cor. 2:14 _____

✓ I Cor. 15:57 _____

John 8:36 _____

Romans 6:14 _____

I John 1:7-9 _____

Ezek. 36:25-27 _____

V. Definitely seek forgiveness and heart-cleansing. Seek through confession of listed sins in detail, giving them the names that God gives them. Seek through a decision to make all necessary restitutions. Seek through the consecration of your all to God in detail.

I. Helps in making a list of things to be included in Entire Consecration.

a. All the specific, unconditional surrenders to be included in giving to God my all. Phil. 3:7-8. _____

b. All the things to go out of my life. Legitimate things perhaps, but not the best things for me if I am to be greatly used of God, (e.g., Certain forms of pleasure, certain books or magazines, questionable amusements, certain good things that are not the best things for me). _____

c. All the things that He asks me to do for Him. Perhaps things that He may not necessarily ask of others. Give Him implicit obedience in those things. Acts 5:29, John 5:2.

d. All the things in which I may pay off my debt to those who were sinbound as I was. Psalm 17:15; 18:1.

VI. Read carefully the passages listed below. Base your confidence upon these promises, and receive forgiveness, cleansing and the fullness of the Spirit of a God-given faith. Should faith not spring up in your heart, begin at the beginning and go over all the passages again. Failure to receive faith for forgiveness and cleansing is a sure indication that somewhere along the line there has been failure. Perhaps you will need to confess to some friend in whom you have confidence that particular secret sin that has been causing you trouble.

I. Passages upon which to base faith for forgiveness and cleansing after confessing sins.

I John 1:9

Ezekiel 36:25-27

Romans 8:37, 26-39; 8:1-4

I Cor. 15:27, 6:11

John 8:36; 8:11

Jude 1

I Thess. 5:23, 24

I Tim. 4:5

Titus 3:4-7

II Tim. 2:21

Heb. 10:10-18;

9:13, 14

VII. Read carefully passages listed below, and go forward in the life of victory through constant obedience to God and faith in our Lord Jesus Christ, who became obedience for us. Abide in Him. Walk in the light as He is in the light. And you will find a thrilling, blessed life opening up before you.

1. Passages for encouragement after obtaining forgiveness and cleansing.

II Chron. 20:15

Jer. 1:4-10

John 2:5; 8:11, 36; 9:31

Gal 5:1

Romans 6:11

Gal 2:20

Heb. 10:38, 39; 6:11, 12

I John 1:17

NOTES

The FOREIGN AUXILIARY of the KOREAN W.C.T.U. has printed 5,000 of these posters, to be put up in public places.

It reads "ENTRANCE of STUDENTS and MINORS : FORBIDDEN"
 This is the law. Some Liquor-Sellers' Guilds have supplied similar posters to their members. These are for free distribution.

學生及生徒
 未成年者
 出入

을
 拒絶
 합니다
 します

昭和十五年二月十三日
 昭和十五年二月十八日
 發行
 印刷
 發行人
 密
 表

發行所
 京城
 南鐘路二丁目九一
 朝鮮基督教會
 印刷所
 京城
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 振
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